



THE JOURNAL  
OF THE MOSCOW  
PATRIARCHATE



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Editor-in-Chief: **Archbishop PITIRIM of Volokolamsk**  
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# THE JOURNAL OF THE MOSCOW PATRIARCHATE «ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ»

№.2

## Visit of Patriarch PIMEN of Moscow and All Russia to Ethiopia

His Holiness PIMEN, Patriarch of Moscow and All Russia  
*Moscow*

beloved brother in Christ,  
greet Your Holiness with brotherly  
our Lord Jesus Christ,  
are extending a cordial invitation  
r Holiness to visit Ethiopia and  
t the month of September 1973,  
we celebrate the Feast of the In-  
n of the Holy Cross, a Christian  
oth solemn and beautiful.  
e said month is inconvenient for

Your Holiness, we shall be happy to wel-  
come you in 1974 at your convenience.  
Perhaps, January 1974, would suit Your  
Holiness best when we celebrate the Epi-  
phany in all its uniqueness, solemnity,  
and beauty.

With our prayers to the Most High  
that He may grant Your Holiness many  
years of life and bless you with abun-  
dant health and wisdom to guide the  
great Sister Church of Russia,

We remain yours in the Lord Jesus Christ,

Abuna THEOPHILOS, Patriarch of Ethiopia

baba,  
y 2, 1973

His Holiness PIMEN, Patriarch of Moscow and All Russia

*Moscow*

His Holiness,  
send you our cordial greetings and  
wishes. In view of the long-stand-  
ings between our Churches it  
is great pleasure to extend to Your  
Holiness an invitation to visit our coun-  
try January 17 to 21, 1974, when  
Ethiopia shall be celebrating the  
Feast of the Holy Cross.

This visit will enable Your Holiness to  
become better acquainted with our country  
and people. We also believe that it will  
help to renew and strengthen further  
relations which have existed for a

long time between the Orthodox Church  
of Ethiopia and the Russian Orthodox  
Church.

We would appreciate it greatly if Your  
Holiness would advise us as soon as pos-  
sible whether the suggested dates  
are to your convenience in order to  
work out the details of the visit in  
good time.

Insofar as there is a great deal of mis-  
understanding in the world we live in  
today, which leads to strife among peo-  
ples, all the Churches which are one in  
Christ and which are founded on love



and brotherhood must mobilize their efforts more than ever before and use their great influence in order to promote mutual understanding and social justice to secure human progress and lasting peace.

Yours in Christ,

HAILE SELASSIE I, Emperor of Ethiopia

Jubilee Palace, Addis Ababa,  
November 14, 1973

## Communique on the Visit to Ethiopia of Patriarch PIMEN of Moscow and All Russia

From January 17-23, 1974, at the invitation of His Majesty Haile Selassie I, Emperor of Ethiopia, and His Holiness Patriarch Abuna Theophilos of the Ethiopian Church, Patriarch PIMEN of Moscow and All Russia visited Ethiopia. He was accompanied by: Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, permanent member of the Holy Synod; Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department; Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Bishop Simon of Ryazan and Kasimov; Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations, and other representatives of the Russian Orthodox Church. The visit was timed for the Feast of the Epiphany. It was the first visit paid by the Primate of the Russian Orthodox Church to the Church of Ethiopia, and was the result of the long and mutual study made of the theology, liturgy, and history of both sides. It was also enhanced by numerous official visits exchanged by delegates of both Churches as well as by other forms of friendly contacts and cooperation.

The aim of the visit was to strengthen the traditional fraternal relations between the Ethiopian and Russian Churches, and to increase their contribution to peace and justice for all the peoples of the world, to which cause the selfless efforts of Ethiopia and the Soviet Union are devoted.

During the visit Patriarch PIMEN of Moscow and All Russia was twice received by His Majesty Emperor Haile Se-

lassie I in private audience and was present at the dinner given in his honour by His Majesty in the Jubilee Palace.

His Majesty graciously awarded His Holiness with the Order of the Holy Trinity. His Holiness Patriarch Pimen gave a reception in honour of His Imperial Majesty Haile Selassie I.

Patriarch Pimen had fraternal meetings and talks with Abuna Theophilos, Patriarch of the Ethiopian Church, who held a reception in the Patriarchate in honour of the guest. During the talks the Primates of the two Churches exchanged views about ways of further developing cooperation, and a standing committee was formed for this purpose including the following representatives:

From the Russian Orthodox Church: Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations; Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations; Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary;

From the Ethiopian Church: Archbishop Cyril of Illubabor; Bishop Makarios of Kaffa, and Bishop Samuel of Hosan and Zwai.

The task of the committee is to promote the exchange of delegations, pilgrims, professors and theologians, of the two Churches, and to continue the enrolment of Ethiopian students in the theological schools of the Moscow Patriarchate, the exchange of ecclesiastical information and theological research, and the extension of contributions to ecumenical and peace service.



Patriarch Pimen and those accompanying him from the Russian Orthodox Church participated prayerfully in the annual celebrations of the Epiphany. His Holiness Patriarch Pimen delivered an address of greeting and gave a donation to the Russian Orthodox Church in Ethiopia of St. Michael on the Feast of the "Cana of Galilee" which was attended by thousands of worshippers.

The guests visited monasteries, churches, theological schools, the University of Haile Selassie I, hospitals, and charity institutions in the capital of Addis Ababa and its environs.

The USSR Ambassador Extraordinary and Plenipotentiary in Ethiopia A. P. Novikov gave an official reception in honour of Patriarch Pimen of Moscow and All Russia at the Embassy.

His Holiness Patriarch Pimen and his companions also visited many holy and venerable places of the Ethiopian Church, among them the Lalibela Monastery. The guests visited the Bahr-Dar, Addis Ababa, Aksum, and Asmara Dioceses of the Ethiopian Church.

Everywhere Patriarch Pimen had friendly meetings with the hierarchs, clergy, monks, and laity of the Ethiopian Church who warmly received the Primate of the Russian Orthodox Church, and acquainted their guests with their pious works and other sides of their spiritual life. Along the route travelled, His Holiness was solemnly received and shown every sign of courtesy by representatives of the Ethiopian authorities.

Both sides note with satisfaction the favourable results of the visit by His Holiness Patriarch Pimen which has drawn the two Churches still closer together has increased possibilities for both Churches to make joint contributions to peacemaking, and has successfully promoted the further strengthening of the friendly relations between Ethiopia and the Soviet Union.

Patriarch Pimen of Moscow and All Russia invited the Primate of the Ethiopian Church Patriarch Abuna Theophilos to visit the Russian Orthodox Church at his convenience. The invitation was gratefully accepted.

**Patriarch PIMEN of Moscow  
and All Russia**

**Patriarch Abuna THEOPHILOS  
of the Ethiopian Church**

January 21, 1974,  
Addis Ababa



His Holiness Patriarch Pimen with his party and those who came to see him off at the Moscow Patriarchate on the eve of the Patriarch's departure to Ethiopia on January 17, 1974



**To His Imperial Majesty**  
**HAILE SELASSIE I, Emperor of Ethiopia**

*Addis Ababa*

Your Majesty,  
Having completed the visit to the ancient Ethiopian Church and your wonderful country, may it please, Your Majesty to accept our warmest gratitude for the hospitality accorded us. The remembrance of the visit will induce us to

pray still harder for the prosperity of your state and God's blessing upon You Majesty, your family, and the Holy Ethiopian Church, for our mutual cooperation for the good of our Churches, peoples, and the progress of mankind.

With sincere love in the Lord and deepest respect,

**PIMEN, Patriarch of Moscow and All Russia**

Moscow,  
January 25, 1974

**To His Holiness Patriarch Abuna THEOPHILOS**

*Addis Ababa*

Your Holiness,  
Having safely returned to Moscow we express to Your Holiness our joy and deep satisfaction with the visit made to the ancient and pious Ethiopian Church. Your Holiness, kindly accept our sincere gratitude for the hospitality accorded us.

We hope that our warm and friendly communion will serve as an important link in further strengthening the fraternal bonds of cooperation and love in Christ Jesus, our Lord, between our Churches and between the diligent peace-loving peoples of our countries.

With prayerful brotherly love to Your Holiness,

**PIMEN, Patriarch of Moscow and All Russia**

Moscow,  
January 25, 1974

**To His Holiness Patriarch Abuna THEOPHILOS**

*Addis Ababa*

Your Holiness, kindly accept my deep and cordial gratitude for your hospitality and for the unforgettable fraternal reception. May the Lord our Saviour grant Your Holiness many blessed years of life for the performance of hierarchal

service for the welfare and salvation of the Ethiopian people, and for friendly and fraternal relations between the Ethiopian and Russian Orthodox Churches

With respectful love in Christ  
**Metropolitan YUVENALII**

Moscow,  
January 25, 1974

**To Bishop SAMUEL**

*Addis Ababa*

Dearly beloved Bishop Samuel,  
Having returned to Moscow, it gives me pleasure to send you fraternal greetings and express my sincere gratitude for the consideration, hospitality, and love shown me. And through you I would like to thank all those who have given us their attention during our visit to

Ethiopia. May the Lord bless our efforts and labours for the development of relations between our Churches and common service.

Fraternally embracing you and asking for your holy prayers, I remain with cordial love in Christ,

**Metropolitan YUVENALII**

Moscow,  
January 25, 1974



## Bishop Chrysostom's Visit to Cyprus

Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations of the Moscow Patriarchate, visited Cyprus as a member of the delegation from the Union of Soviet Friendship Societies with Foreign Countries and the "USSR-Cyprus" Friendship Society from October 31 to November 10, 1973. Together with the delegation he made a tour of Cyprus; went to Nicosia, Larnaca, Kyrenia, Famagusta, Pathos, Pafos, Larnaca, where he met religious, state, and public figures and visited historical monuments and churches.

On November 1, the delegation of the "USSR-Cyprus" Friendship Society was received by S. T. Astavin, the USSR Ambassador to Cyprus.

On Sunday, November 4, Bishop Chrysostom celebrated the Divine Liturgy in the Church of St. Demetrius in Nicosia. After the Liturgy Bishop Chrysostom delivered an address of greeting to those present and gave them the blessing of His Holiness Patriarch Pimen.

On November 5, His Grace paid a visit to the Archiepiscopate where he was received by Bishop Barnabas of Salamis.

Also present were Bishop Chrysanthos of Lydda, and Mr. D. Dimitriadis, Secretary of the Archiepiscopate. Bishop Chrysostom handed to Bishop Barnabas a message of His Holiness Patriarch Pimen addressed to His Beatitude Archbishop Makarios. (Archbishop Makarios was at that time in Ethiopia).

On November 9, the delegation from the Soviet Union was received by the Chairman of the Parliament of the Republic of Cyprus Mr. G. Kliridis. The USSR Ambassador to Cyprus S. T. Astavin and Secretary of the "Cyprus-USSR" society Mr. A. Piliotis were present at the reception.

During his stay in Cyprus Bishop Chrysostom visited different cities and delivered speeches at gala meetings dedicated to the 56th Anniversary of the Great October Socialist Revolution.

On November 10, the USSR Ambassador S. T. Astavin gave a dinner in honour of the delegation and the officials of the "Cyprus-USSR" society. On the same day the delegation of the "USSR-Cyprus" Friendship Society left Nicosia.

## Pilgrimage to Holy Places of Early Christianity

From December 9-23, 1973, a group of pilgrims of the Russian Orthodox Church: Archbishop Vladimir of Dmitriyev, Rector of the Moscow Theological Academy and Seminary; Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations (DECR); Archpriest Pavel Krasovetov, Dean of the St. Vladimir Cathedral in Leningrad, lecturer at the Leningrad Theological Seminary; Rev. Valery Fonchenkov, an official of the DECR, and lecturer at the Moscow Theological Academy and Seminary; Boris Geyevich Kudinkin, member of the Department of External Church Relations, made a pilgrimage to ancient Christian holy places in Italy.

During their trip in Italy the pilgrims visited Rome, Naples, Pompeii, Subiaco, Assisi, Bari, Trani, Palermo, Monreale. They celebrated Liturgies in the catacombs of St. Priscilla, in the chapel of

"Russicum"—Papal College in Rome, and prayed before the shrines of St. Nicholas in Bari, of Sts. Peter and Paul, St. Januarius the Martyr and St. Cyril, Equal to the Apostles. The pilgrims visited ancient Roman catacombs and cathedrals, old churches and monasteries in different cities of Italy and got acquainted with historical monuments there. They went to the Cathedral of St. Peter and the museum, library, archives and palaces of the Vatican. They also visited several theological schools of the Roman Catholic Church.

On December 13, the pilgrims had a private audience with His Holiness Pope Paul VI. They also called on His Eminence Johannes Cardinal Willebrands, Chairman of the Secretariat for Promoting Christian Unity, on Cardinal Paul Philip, the head of the Congregation of Eastern Churches, on Cardinal Corrado Ursi, Archbishop of Naples, on Cardinal



Salvatore Pappalardo, Archbishop of Palermo, on Cardinal Francesco Carpi-  
no, on Father Pedro Arrupe, Superior-  
General of the Society of Jesus, and on  
other officials of the Roman Catholic  
Church; they also made various ecumeni-  
cal contacts.

## GUESTS FROM ABROAD

**Metropolitan Ioann of Helsingfors** (Auto-  
nomous Orthodox Church of Finland) visited  
the Soviet Union on the invitation of the Russian  
Orthodox Church. His Eminence arrived in  
Moscow on November 23, 1973, and was re-  
ceived by His Holiness Patriarch Pimen of  
Moscow and All Russia, Metropolitan Nikodim  
of Leningrad and Novgorod, Chairman of the  
Holy Synod Commission on Problems of Chris-  
tian Unity and Inter-Church Relations, and  
Metropolitan Yuvenaliy of Tula and Belev,  
Chairman of the Department of External Church  
Relations.

The atmosphere at the receptions was warm  
and cordial as usual, characteristic of relations  
between the two Local Orthodox Sister Churches.

Metropolitan Ioann of Helsingfors left for Le-  
ningrad on the same day.

**Metropolitan Antony Bloom of Surozh, Patri-  
archal Exarch to Western Europe**, was in the So-  
viet Union from December 16-27, 1973.

On December 17, while in Moscow he paid a  
visit to Metropolitan Yuvenaliy of Tula and  
Belev, Chairman of the Department of External  
Church Relations, and had a talk with him. On  
the same day he was received by His Holiness  
Patriarch Pimen of Moscow and All Russia.

On the Feast of St. Nicholas, December 19,  
Metropolitan Antony officiated at the All-  
Night Vigil and celebrated the Divine Liturgy  
in the Church of St. Nicholas in Kuznetskiy,  
Moscow.

From December 20-22, Metropolitan Antony  
was in Kiev.

On December 23, Metropolitan Antony  
celebrated the Divine Liturgy in the Church of  
St. John the Baptist in Ivanovskoe, Moscow.

On December 24, Metropolitan Antony visited  
the Andrey Rublev Museum in Moscow.

On December 25, he went to the Trinity-St.  
Sergius Lavra. Metropolitan Antony read a pa-  
per on pastorship and answered questions put by

the audience in the Assembly Hall of the Moscow  
Theological Academy.

On December 26, Metropolitan Antony had  
another meeting with His Holiness Patriarch Pimen  
of Moscow and All Russia.

On December 27, His Eminence left Moscow.

**Catholic Benedictine monks** from the Chevet  
ne Monastery in Belgium, headed by Reverend  
Father Michael van Parys, visited the Soviet  
Union from November 10 to 19, 1973. This group  
included Priestmonk Nicholas Egenger and  
Brother Bernard Smolders.

During their stay in our country the guests  
visited Moscow, Zagorsk, Leningrad and Pskov.  
They venerated at the shrines in monasteries  
and churches of the Russian Orthodox Church  
and celebrated Divine Liturgy of St. John  
Chrysostom in the Church of the Smolensk Icon  
of the Mother of God in the Trinity-St. Sergius  
Lavra and in the domestic chapel of Metro-  
politan Nikodim of Leningrad and Novgorod  
in his Leningrad residence.

In the Moscow residence of Metropolitan Ni-  
kodim of Leningrad and Novgorod, with His  
Eminence attending, the guests celebrated Mass.

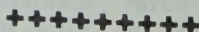
On November 15, the monks were received by  
His Holiness Patriarch Pimen of Moscow and  
All Russia. They were also received by Metro-  
politan Yuvenaliy of Tula and Belev, Chairman  
of the Department of External Church Relations,  
who gave a dinner in their honour.

## CHRONICLE

From November 17-19, 1973, meetings of the  
Committee of the Fund for Reconstruction and  
Reconciliation in Indochina of the World Council  
of Churches was held in Colombo, Sri Lanka.  
From the Russian Orthodox Church the Com-  
mittee meetings were attended by Archimandrite  
Cyril Gundyayev, representative of the Moscow  
Patriarchate at the WCC in Geneva.

On December 24, 1973, Archimandrite John  
Bressingham, Dean of the Patriarchal Parishes  
in Mexico, passed away in Los Angeles, California,  
USA.

Bishop Chrysostom of Zaraysk, Vice-Chairman  
of the Department of External Church Relations  
and Hieromonk Iov, an official of the DECR, were  
present in the Moscow Catholic Church of St.  
Louis for the Christmas service on December 25,  
1973. After the service Bishop Chrysostom ex-  
tended Christmas greetings to the worshippers.





## Services Conducted by His Holiness Patriarch PIMEN

DECEMBER 1973

**December 16 (3).** The 26th Sunday after Pentecost. On the eve, His Holiness Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral of the Holy Trinity and anointed the congregation with holy oil. On the feast itself in the Patriarchal Cathedral Patriarch Pimen celebrated Divine Liturgy with other hierarchs and consecrated Archimandrite Leon Udovenko Bishop of Argentina and South America.

**December 17 (4).** The feast of St. Barbara the Great Martyr. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, All-Night Vigil in the Church of the Holy Martyr John the Baptist in Moscow, where there is a venerated icon and a reliquary of St. Barbara. After the Liturgy Patriarch Pimen delivered a homily to the congregation.

**December 19 (6).** The Feast of St. Nicholas the Miracle Worker, Archbishop of Myra in Lycia. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

During the All-Night Vigil Patriarch Pimen preached a sermon and anointed the congregation with holy oil.

**December 22 (9).** The Feast of the Icon of the Mother of God called "Joy Unhoped-For." His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, All-Night Vigil with the reading of the akathistos before the venerated icon of the Mother of God in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow.

**December 23 (10) and 30 (17).** The 28th Sunday and 28th Sunday after Pentecost. The Day of the Old Testament Patriarchs. His Holiness Patriarch Pimen

celebrated Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During the All-Night Vigil His Holiness the Patriarch anointed the faithful with holy oil.

**December 28 (15).** Friday of the 28th week after Pentecost. His Holiness Patriarch Pimen read the akathistos before the revered icon of the Mother of God "Joy Unhoped-For" in the Moscow Church of St. Elijah the Prophet.

**December 31.** New Year's Eve. At eight o'clock in the evening in the Patriarchal Cathedral of the Epiphany His Holiness Patriarch Pimen conducted the moleben with the akathistos to St. Alexis of Moscow, followed by the sung moleben for New Year, before which the Patriarch addressed the worshippers.



His Holiness conducting Christmas Mattins  
in the Patriarchal Cathedral



**January 4 (December 22) and January 11 (December 29).** Friday of the 29th week and Friday of the 30th week after Pentecost. His Holiness Patriarch Pimen read the akathistos before the revered icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet in Moscow.

**January 6 (December 24).** The 29th Sunday after Pentecost, the Day of the Holy Fathers of the Church, Christmas Eve.

His Holiness Patriarch Pimen celebrated Divine Liturgy and Vespers, and on the eve All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

**January 7 (December 25).** The Nativity of Jesus Christ. On Christmas Night His Holiness the Patriarch celebrated the festal divine services in the Patriarchal Cathedral of the Epiphany (see article below).

**January 8 (December 26).** The Synaxis of the Most Holy Mother of God. His Holiness Patriarch Pimen conducted the festal divine services in the Patriarchal Cathedral of the Epiphany where in the evening he received Christmas greetings from numerous bishops, clergy and believers.

**January 10 (December 28).** Thursday of the 30th week after Pentecost. His Holiness Patriarch Pimen attended the Divine Liturgy in the Chapel of St. Phileas the Merciful in the Patriarchal Chambers of the Trinity-St. Sergius Lavra. On the eve, in the Holy Trinity Cathedral His Holiness received Christmas greetings from the monastery brethren and the teaching staff and students of the Moscow theological schools.

**January 13 (December 31).** The 30th Sunday after Pentecost, past Christmas and before the Epiphany, and January 14 (1). The Circumcision of our Lord. The Feast of St. Basil the Great. His Holiness Patriarch Pimen celebrated the Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

**January 15 (2).** The Feast of St. Seraphim of Sarov the Miracle Worker. His Holiness Patriarch Pimen attended the Divine Liturgy in the Chapel of the Vladimir Icon of the Mother of God (in the Patriarchate) and received Holy Communion.

On the eve of the feast His Holiness the Patriarch officiated at All-Night Vigil and read the akathistos to St. Seraphim in the Moscow Church of St. Elijah the Prophet where there is a revered icon of St. Seraphim.

## Christmas Services in the Patriarchal Cathedral

*...For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (Jn. 3. 16). God sent His Son into the world to save mankind from the power of sin and death, for people to be reborn through Divine Grace into a new, eternal life. On Holy Night the Angels heralded the coming of the Saviour to the world and sang praise to God Almighty, Who had granted mankind the joy of salvation: Glory to God in the highest, and on earth peace, good will toward men (Lk. 2. 14). Every year for almost two thousand years now the Holy Church has been joyfully hailing the Nativity of*

Christ. For forty days before Christmas believers prepare themselves with fasting as ordained by the Church. During these days the faithful children of the Church commune with the Source of Immortality—the Holy Sacraments of Christ—as they make ready to mark the great feast with a pure heart. For five days before Christmas hymns are sung and prayers read at divine services preparing believers spiritually for the feast itself and unfolding its dogmatic meaning and significance. Christmas Eve is observed by Orthodox people with particularly strict fast in accordance with Church canon.

Solemn Christmas services are held ready on the eve in all the parishes.





His Holiness Patriarch Pimen and Archbishop Pitirim of Volokolamsk officiating at Christmas Mattins  
His Holiness celebrating Divine Liturgy after Mattins in the Patriarchal Cathedral (below)







Metropolitan Serafim of Krutitsy and Kolomna congratulating His Holiness Patriarch Pimen on the Nativity of Christ (above); on January 8 Moscow clerics gathered in the Patriarchal Cathedral to greet His Holiness with Christmas (below)







**The reading of the Canon on Holy Night in the Patriarchal Cathedral**

Russian Orthodox Church. In the Patriarchal Cathedral of the Epiphany divine services were led by the Patriarch of the Russian Church, His Holiness Patriarch Pimen. On Saturday, January 5, 1974, His Holiness conducted the All-Night Vigil and on Sunday, January 6, the Divine Liturgy, followed by Christmas Vespers, the first festal service. At the All-Night Vigil Patriarch Pimen anointed believers with holy oil. During the Lesser Entrance during the Liturgy, Archpriest Boris Tsepennikov, Rector of the Church of the Nativity of Christ, in Izmailovo, Moscow, was awarded an ornated cross by His Holiness. At the conclusion of Vespers on the night of January 5, before the lighted candle symbolizing the Star of Bethlehem, Patriarch Pimen and the officiating clergy glorified the Nativity of Christ with the singing of the festal troparion and kontakion. In the spiritual exaltation the congregation sang the words of the festal troparion with the Patriarch and clergy: "Nativity, O Christ our God, hath led to the world the Light of Wisdom."

At 6 p. m. the All-Night Vigil was conducted in the cathedral by Archbishop Pitirim of Volokolamsk, with the blessing of His Holiness. At 11 p. m. the All-Night Vigil was officiated by His Holiness Patriarch Pimen assisted by Archbishop Pitirim and the clergy of the Patriarchal Cathedral. This was immediately followed by Divine Liturgy which was celebrated by His Holiness. The Liturgy of St. Basil the Great was celebrated this Christmas according to the Typicon.

The festal services were enhanced by the singing of the patriarchal choir under the direction of the oldest precentor V. S. Komarov. Shortly before the feast he was awarded a diploma by His Holiness in recognition of his many years of work for the Church and in honour of his 80th birthday.

The Christmas divine services in the cathedral were attended by representatives of diplomatic corps accredited in Moscow and foreign guests of the Moscow Patriarchate.

The divine service concluded with the singing of the festal troparion and kon-



tation after which His Holiness congratulated the congregation on this great and joyous festival. The hearts of believers, like the manger in Bethlehem, should be ready to accept the Infant Christ, Patriarch Pimen said.

At 10 a. m. the late Liturgy was celebrated by Archbishop Pitirim with the blessing of the Patriarch. In the evening of the same day the All-Night Vigil was conducted by His Holiness and on the second day of Christmas, the Synaxis of the Most Holy Mother of God, Divine Liturgy was celebrated by the Patriarch.

In the evening of January 8, His Holiness Patriarch Pimen received congratulations in the cathedral. Among those who came to congratulate the Patriarch were Metropolitan Serafim of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, Archbishop Kiprian Zernov, Bishop Chrysostom of Zaraysk, Archimandrite Makarios

Tayar, Dean of the Antiochene Podvorye, Archimandrite Nestor Krystev, Dean of the Bulgarian Podvorye, the rector, clergy and parishioners of Moscow churches and the staff of the Synodal departments. At the conclusion of the Vespers the Dean of the Patriarchal Cathedral Protopresbyter Vitaliy Borovoy and Archdeacon Stefan Gavshev held a short festal moleben, after which "Many Years" was sung in honour of His Holiness. Metropolitan Serafim read the Patriarch's Christmas Message and then on behalf of all those assembled he addressed a few words of greeting and congratulation to His Holiness the Patriarch. His Holiness expressed his thanks for the congratulations and conferred his blessing on all those present. Then with festal greetings the clergy and laity went up to His Holiness the Patriarch to receive his blessing. As a token of filial love and gratitude many of the congregation bore the Patriarch fresh flowers.

VLADIMIR CHUVIKOV



Singing the polyelaos at Christmas Mattins in the Patriarchal Cathedral



# Patriarch PIMEN's Exhortation at the Presentation of the Crozier

## to Bishop PLATON of Argentina and South America

Most Reverend Bishop Platon, through the grace of the Holy Spirit have been called to episcopal service and now by the laying on of hands have become a member of the episcopacy of the Russian Orthodox Church. Your service is great and responsible, and only the fortifying grace of God bestow to archpastors that strength which enables a newly-consecrated bishop to bear irreproachably the new discipline which the Church has put upon it. Therefore hope and have courage in God's grace is with you!

Remember that it is God Who guides your steps and there is no reason for anyone to fear the path which God has set out for him.

You have been chosen and appointed to this episcopal service in Argentina and South America by the Holy Synod of the Russian Orthodox Church. This mission places a great responsibility upon you, greater than that involved in the episcopal care of the dioceses within our Motherland. In these foreign lands you are called upon to be a worthy representative of the Russian Orthodox Church, to strengthen and consolidate existing ties that are useful and necessary for the Motherland, to nurture the flock entrusted to you with fatherly love, wisdom and patience, fostering within it faith in God, love for the Mother Church and for our peace-loving Motherland.

Always be an advocate of peace and champion the cause with ardent conviction. And be zealous in your ecumenical activity. In your work as archpastor you will be called upon to ordain priests for the Church. And in ordaining them be mindful of St. Paul's bidding: Lay hands suddenly on no man; neither be partaker of other men's sins (1 Tim.

4.14). With strict attention and care consider the various accusations which will doubtless be brought before you during your service as archpastor, and more so in accordance with the words of the Apostle: Let no elder receive a title against an elder receive not an accusation, but before two or three wit-

nesses (1 Tim. 5. 19). Speak and exhort, and rebuke with all authority. Let no man despise thee (Tit. 2. 15).

In order that your episcopal service bear fruit it is essential that you should set a good example through your own life and Christian piety. Be ever mindful of the Apostle's words: a bishop then must be blameless... sober, of good behaviour, given to hospitality, apt to teach (1 Tim. 3. 2).

Strive constantly to perfect these qualities wisely and diligently. When an archpastor is a source of light and his light illumines the path of his flock, then he does not remain insignificant. Glorification of our Father in Heaven is the greatest gift of gratitude bestowed by those beholding the light of virtue.

Argentina will not be a new or unfamiliar terrain for your service. For some time now you have been under Church discipline there as archimandrite and on a number of occasions we have heard good reports of your service. When you return there as bishop you must continue your service with similar zeal. The respect of your compatriots which you have already won will lighten the burden of your labour.

Another undoubted source of support in your episcopal work will be the prayers of the most reverend archpastors who have assisted at your consecration, who now and in the future will remember your name in their prayers.

St. Sergius of Radonezh will also constantly intercede for you with the Lord and be your help in your work, for you have gained in spiritual stature in the period you have spent within his cloister.

And now beloved brother all that remains is for me to congratulate you on receiving the gift of episcopal grace, this gift of God which Apostle Paul bids us constantly stir up and which is in thee by the putting on of my hands (2 Tim. 1. 6).

Take this crozier, which will be your support in your labour, step on to the cathedra and bestow upon God's faithful your first episcopal blessing.



# The Nomination and Consecration of Archimandrite PLATON as Bishop of Argentina and South America

In accordance with a decision of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod (December 15, 1973) Archimandrite Platon Udovenko from the Diocese of Argentina and South America.

The nomination ceremony took place on December 15, 1973, in the White Hall of the Moscow Patriarchate and was conducted by His Holiness Patriarch Pimen; Metropolitan Nikodim of Leningrad and Novgorod; Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine; Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Yuvenaliy of Tula and Belev; Archbishop Aleksiy of Krasnodar and the Kuban; Archbishop Nikodim of Kharkov and Bogodukhov; Archbishop Pitirim of Volokolamsk; Bishop Savva of Chernovtsy and Bukovina and Bishop Nikolay of Kursk and Belgorod.

During the ceremony Archimandrite Platon made the following speech:

"Your Holiness, archpastors and fathers wise-in-God,

"In accordance with God's will and the decision of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod of the Russian Orthodox Church I am now called to take upon myself the office of bishop in the Church of Christ. What should I say at this awe-inspiring moment, when God has bidden me to set forth for a distant land and placed upon my feeble shoulders a burden that far exceeds my humble capacities? O my Lord, send, I pray thee, by the hand of him whom thou wilt send (Exod. 4. 13). At first I am tempted to say: I cannot speak: for I am a child (Jer. 1. 6). Or should I flee from the call of the Lord, as the holy prophet Jonah once did flee to Tarshish, or avoid the service to which I am called as was the practice for a time among the Holy Fathers of the Ecumenical Church? For if they, filled with the Holy Spirit, found it impossible

to take up episcopal service because of its extreme demands, what am I to say? In weakness, and in fear, and in much trembling (1 Cor. 2. 3) I contemplate the heights of episcopal service and can find nothing within myself that would make me worthy of such a great calling. A bishop should, according to the prophet, seek that which was lost, and bring again that which was driven away; bind up that which was broken,... strengthen then that which was sick but... destroy the fat and the strong (Ezek. 34. 16). A bishop must be all things to all men so that he might by all means save some (1 Cor. 9. 22).

"Your Holiness and God-loving archpastors are all aware that it is not with a mere mortal's power to take up the cross, however wide and rich his experience of life might be. How much less in the case of a man lacking such experience! Yet the Lord calls, so it is His will and this puts an end to my natural human questioning, to my doubts. His own disciples the Lord gave the following answer to dispel their confusion: Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak... be not dismayed (Jer. 1. 7, 17). Thou art my servant; I have chosen thee, and will not cast thee away. Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness (Is. 41. 9-10).

"Thus, placing all my hopes in the Lord's help, the intercession of the Immaculate Mother of God and the prayers of the saints, I accept the episcopal service, ordained by Divine Providence and by your decision as my lot, in humble gratitude and unquestioning obedience.

"I accept with profound faith in the all-powerful grace of God 'which always healeth that which is infirm, and completeth that which is wanting', which makes of simple fishermen great apostles



and enlighteners of the Universe, of  
 a publican despised by all an evange-  
 list of the terrible persecutor of Christi-  
 anity a chosen vessel for God's grace, an  
 apostle with the gift of tongues.

Accept with hope in the Lord's irre-  
 revocable promise to His followers: But  
 ye shall receive power, after that the  
 Holy Ghost is come upon you: and ye

shall be witnesses of the Lord in my native village, the first  
 church to which Divine Providence led  
 me and where I was so happy. It was  
 there that I received the wealth of faith  
 and that my future was decided. The ye-  
 ars went by first in obedience at the  
 Dormition Monastery in Odessa follo-  
 wed by studies at the Kiev and Odessa  
 theological seminaries and later at the



**His Grace Bishop PLATON  
 of Argentina and South America**

be witnesses unto me... unto the  
 most part of the earth (Acts 1. 8).  
 As God is my witness I did not seek  
 episcopal power, nor did I entertain tho-  
 ughts in my heart of honours due a pri-  
 me, for I regarded episcopal service as  
 a duty of selfless service that was beyond  
 me. Now I submit to the Lord's all-gra-  
 cious will and His provident right hand  
 and I have felt throughout my whole  
 turning to the past I would like  
 of all to pay homage to the Dormiti-

Leningrad academy. I confess before  
 you, archpastors wise-in-God, that wi-  
 thout I was not always obedient to the will  
 of God and I did not always heed God's  
 providential guidance. Many times I ac-  
 ted according to my own desires and not  
 the will of God... But as time passed I  
 came to understand my errors that caus-  
 ed suffering and disappointment. Only  
 then was I to appreciate time and time  
 again how good is the judgement of the  
 Lord. I shall always thank the Lord Who



makes all things good. I shall be grateful also to my mentor and spiritual father, His Eminence Metropolitan Nikodim of Leningrad and Novgorod, who in like moments through his wise counsel and fatherly understanding helped me to discern what indeed was the will of God. Later, it was he who tonsured me and ordained me in the following ecclesiastical orders. His parting admonitions have helped me carry out my obedience in far-off Argentina, where God has now called me to serve as bishop.

"Your Holiness, God-loving archpastors, tomorrow when you stretch forth your hands to invoke the grace of the Holy Spirit upon me I entreat you to offer up fervent prayers that God's strength be made perfect in my weakness (2 Cor. 12. 9) that after being made a teacher of others I should not receive the greater condemnation (Jas. 3. 1). Pray that I might prove a good pastor for the children of the Holy Mother in diaspora,

so that none of them might perish or be lost without trace in this vain world, the blood of a wicked man who shall in his iniquity shall be required at the hands of the bishop (Ezek. 3. 18).

"Pray that I might contribute my part towards the cause of the God-ordained oneness of the followers of our Lord Jesus Christ (Jn. 17. 11, 21); and be tireless in the propagation and championing of peace—the greatest boon on earth—peace between men near and distant, blessed peace for the whole world.

"Teach me to emulate St. Paul's labour and zeal so that together with you I might say: But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus... (A. 20. 24). Amen."

\* \* \*

On December 16, 1973, the 26th Sunday after Pentecost, during Divine



**Patriarch Pimen blessing Archimandrite Platon with holy water during his nomination as Bishop of Argentina and South America on December 15, 1973. On the left: Metropolitan Aleksey of Tallinn and Estonia and Metropolitan Nikodim of Leningrad and Novgorod**



ry in the Patriarchal Cathedral of Epiphany His Holiness Patriarch Pimen and the hierarchs who had officiated at the nomination ceremony conducted the consecration of Archimandrite Platon.

After the Liturgy His Holiness Patriarch Pimen delivered an exhortation and presented the crozier to Bishop Platon of Argentina and South America (print above).

\* \* \*

Bishop Platon of Argentina and South America (Vladimir Petrovich Udovenko) was born on November 17, 1940, in the village of Uspenka, Voroshilovgrad Region. In 1957 he completed his secondary education after which he spent a year as a novice in the Dormition Monastery of Odessa and as a worker in the candle shop of the Odessa Diocese. Between 1958 and 1960 he studied at the Kiev

Theological Seminary and later at the Odessa seminary. From 1961 to 1964 he served in the ranks of the Soviet Army. In 1965 he graduated from the Odessa seminary and in 1969 from the Leningrad Theological Academy as a Candidate of Theology for his work entitled "Historical Survey of Relations between the Russian and Roman Catholic Churches." From 1969 to 1972 he worked as a referent in the Department of External Church Relations of the Moscow Patriarchate. On April 14, 1971, he was tonsured by Metropolitan Nikodim of Leningrad and Novgorod under the name of Platon. On April 17, he was ordained archdeacon and on September 12 of that year, hieromonk. On November 3, 1972, with the blessing of His Holiness Patriarch Pimen he was raised to the rank of archimandrite by Metropolitan Nikodim and sent under obedience to the Diocese of Argentina.

## Visiting the Flock in the Exarchate of Central and South America

On September 19, 1973, with the blessing of His Holiness Patriarch Pimen, Archbishop Nikodim of Kharkov and Bogohorod interim Exarch to Central and South America, accompanied by archdeacon Vasilii Djolog, of the clergy of the Annunciation Cathedral in Kharkov, visited the Exarchate of Central and South America.

\* \* \*

On September 25 we left Moscow for the Republic of Argentina. However, on September 26 our plane made a forced landing at Sao Paulo, the religious center of Brazil. We had no Brazilian visas but the local authorities extended hospitality and kindness and took us to the Iguazu Hotel, one of the central hotels in the city. We were taken on a tour of Sao Paulo and visited the Roman Catholic cathedral as well as a number of other churches and the local museum of arts. On September 27, the Feast of the Exaltation of the Holy Cross, we attended Divine Liturgy in the Antiochene Orthodox Cathedral of St. George the

Victorious. At 6 p. m. we were at the airport of Sao Paulo where a representative of the local authorities saw us to the gangway of the plane, wishing us Godspeed.

*Argentina.* Three hours later we landed in Argentina, at Ezeiza, airport of Buenos Aires, where His Grace the Exarch was greeted with great cordiality by Bishop Maksim of Argentina and South America; the hierarchs and clergy of the Diocese of Argentina; Metropolitan Melitius Swayti of Buenos Aires and Archimandrite Juan Abud of the Orthodox Church of Antioch in Argentina; Archbishop Papken Abadian of the Armenian Apostolic Church; Father Carlo E. Gardella, Chaplain General to the Federal Police of Buenos Aires; Dr. Roberto Bravo, Director of the Department of Non-Catholic Confessions of the Ministry for Foreign Affairs and Cults of Argentina, and his deputy, Señor Nestor Parodi; our legal adviser, Dr. Rudolfo Barbich and his wife, and our parishioners. After greetings were exchanged we



went to the Annunciation Cathedral in Buenos Aires where a thanksgiving moleben was offered. The Right Reverend Bishop Maksim held a reception in honour of His Grace the Exarch. His Grace cordially thanked those gathered to greet him both after the moleben and during the repast, and conveyed to the Argentinian flock the blessings of His Holiness Patriarch Pimen.

The next day, September 28, Archbishop Nikodim, accompanied by Bishop Maksim, paid an official visit to the Ambassador of the USSR to the Republic of Argentina S. P. Dyukarev, who welcomed the guests most warmly. In the ensuing talks V. G. Chekmazov, adviser to the ambassador, took part.

Later the same day Bishop Maksim gave a dinner at his residence which was also attended by Metropolitan Melitius Swayti, Archbishop Papken Abadian and Father Carlo Gardella.

On September 30, the 15th Sunday after Pentecost, after the Feast of the Exaltation of the Holy Cross, Divine Liturgy was concelebrated at the Annunciation Cathedral by Archbishop Nikodim and Bishop Maksim assisted by the clergy of the Diocese of Argentina. Towards the end of the Liturgy Metropolitan Melitius Swayti arrived at the cathedral, accompanied by the clergy and the members of the parish council of the Antiochene cathedral in Buenos Aires. His Eminence Metropolitan Melitius greeted His Grace Archbishop Nikodim and spoke of good fraternal relations existing between the Russian and Antiochene Orthodox Churches.

On October 1, in the evening, Metropolitan Melitius gave a dinner in honour of Archbishop Nikodim in his apartments. The dinner was also attended by Bishop Maksim, Archbishop Papken Abadian, Father Carlo Gardella, and a number of other guests.

The luncheon given in honour of His Grace the Exarch by Archbishop Papken Abadian was also marked by a brotherly spirit. Among the guests—hierarchs and clerics—were Archimandrite Antonio Abud of the Orthodox Church of Antioch who came specially from the town of Cordoba to extend an invitation to Archbishop Nikodim.

On October 4, Archbishop Nikodim, ac-

companied by Bishop Maksim, paid an official visit to the Papal Nuncio in Argentina, Archbishop Lino Zanini of Adrianople. On October 5 Archbishop Nikodim paid an official visit to the head of the Roman Catholic Church in Argentina, His Eminence Antonio Cardinal Di Cadpiano, Archbishop of Buenos Aires. The eminent cardinal welcomed Archbishop Nikodim most warmly. The conversation between the prelates of the two Churches proceeded in a spirit of mutual brotherly understanding.

Later the same day Archbishop Nikodim, accompanied by Metropolitan Melitius, went to Cordoba by air. The two hierarchs were welcomed with great hospitality by Archimandrite Antonio Abud and the parish council of the Church of St. George the Victorious. In the hall attached to the church the film "The 1971 Local Council of the Russian Orthodox Church" was shown later that evening. The film gave great satisfaction to a large audience.

The next day, Saturday October 6, Archbishop Nikodim, Metropolitan Melitius, Archimandrite Antonio and the author of this article paid an official visit to His Eminence Raul Francisco Cardinal Primatesta, Archbishop of Cordoba, and in the evening conducted the All-Night Vigil in the Church of St. George the Victorious.

On October 7, the 16th Sunday after Pentecost, in the same church, Metropolitan Melitius and Archbishop Nikodim concelebrated Divine Liturgy attended by a great number of Orthodox Arabs, Russians and Greeks. After the service the congregation warmly greeted the hierarchs, and received their archpastoral blessings with great reverence. One could not help recalling the words of the liturgical hymn: "From the rising of the sun unto the going down of the same the Lord's name is to be praised..."

Archimandrite Antonio Abud held a reception in honour of Archbishop Nikodim in an atmosphere of most generous and cordial hospitality. Both the Liturgy and the reception were attended by the Consul of the Republic of Lebanon in Cordoba and also by priests of other Christian confessions.

In the evening of the same day Metropolitan Melitius, Archbishop Nikodim



himandrite Antonio Abud and their y left Cordoba for the town of Rosa- On October 8 we were welcomed at ario by the Rector of the Church of George and representatives of the pa- After the service in the church the archs and the accompanying clergy an official visit to the Roman Catic Archbishop of Rosario, and went the local university. Archbishop Niko- in his turn, received the diplomatic representatives in Rosario: Señor Carlos ara, Consul of the Republic of Leba- the Consul of the Arab Republic of a, and the Consul of Greece. In the ing the Syrian Orthodox Society a reception in honour of the distin- ned guest. The next day we returned uenos Aires.

On October 10 Archbishop Nikodim, mpanied by Bishop Maksim, paid an ial visit to the Director General of Department of Religions of the Mi- ly for Foreign Affairs and Cults of Republic of Argentina, Dr. Edvard asetti. Also present at the reception Dr. Roberto Bravo, Director of the rtment of Non-Catholic Confessi- and his deputy, Señor Nestor Paro-

di. This was a visit of friendship and it passed in an atmosphere of brotherhood usual among people who have known and respected one another for a long period. Archbishop Nikodim thanked Dr. Edvard Tomasetti and his colleagues for their kind attention to the spiritual needs of the parishes of the Moscow Patriarchate in their friendly country and the sincere respect which was invariably extended to them.

On Saturday, October 13, a reception was held for His Grace the Exarch by the Dean of the Annunciation Cathedral, Archpriest Foma Gerasimchuk. In the evening the visitors attended the All-Night Vigil at the cathedral.

The next day, October 14, the 17th Sunday after Pentecost, the Feast of the Protecting Veil of the Mother of God, our visit to Argentina came to an end. Metropolitan Melitius and Archbishop Nikodim concelebrated Divine Liturgy at the Annunciation Cathedral, assisted by Bishop Maksim and the clergy of the Diocese of Argentina. With the blessing of His Holiness Patriarch Pimen, Archbishop Nikodim conferred a pectoral cross on Father George Sanchez, Dean of the



Archbishop Nikodim of Kharkov, Metropolitan Melitius Swayti of Buenos Aires and Bishop Maksim of Argentina concelebrating Divine Liturgy in the Annunciation Cathedral in Buenos Aires on October 14

Patriarchal Parishes in Misiones, as a reward for his diligent fulfilment of his pastoral duties.

The service was attended by Dr. Roberto Bravo; Dr. Rudolfo Arambarri, former Vice-Minister of Foreign Affairs and Cults of Argentina; Señor Nestor Parodi; representatives of the Roman Catholic Church, and other officials.

The Right Reverend Maksim thanked His Grace the Exarch for the labour undertaken by him in visiting the Argentinian flock who had been looking forward to His Grace's visit "so as to share their needs and joys with their beloved archpastor."

In his speech of reply Archbishop Nikodim thanked Bishop Maksim and the parishioners for the warm words and hospitality. "There is no greater joy for me," said His Grace, "than to see you living in holy evangelical love, for only in this way can you fulfil your Christian duties and be worthy children of the Mother Church and, consequently, a society deserving of honour. The Mother Church in her daily prayers diligently intercedes with the Almighty to grant that the grace of the Holy Spirit keep alive in your hearts the sacred heritage of Orthodox faith, that you may not only seek your own salvation but also be worthy witnesses to Holy Orthodoxy in the country which Divine Providence has made your dwelling place. It is in this spirit of understanding of your Christian duty that you may progress from narrow individual concern for your own salvation and ascend the higher stage of apostolic service in this world, making your lives an example to others. Your Mother Church and our Primate, His Holiness Patriarch Pimen, pray for this, and I, your humble servant, likewise pray to the Almighty for you, for you are my meed of joy. May you be worthy of the lofty name of Christian! I invoke God's blessing upon all of you. Once again I am happy to inform you that His Holiness Patriarch Pimen cherishes you all with fatherly love. Allow me on your behalf and on my own to express gratitude to our guests who have honoured us with their brotherly participation in our prayers—His Eminence Metropolitan Melitius who participated with us in the Eucharistic communion, and also all the guests present here. I should like to express my special

gratitude to the government of the hospitable Argentine land in the person of representative present here—the Director of the Department of Non-Catholic Confessions Dr. Roberto Bravo, for the honour and attention invariably extended to us, and to invoke upon them and the people of your country God's blessing, prosperity and peaceful well-being. You, my beloved, be preserved by God with all the people of this hospital land, and may you as children of the Russian Orthodox Mother Church approach to her majesty with your piety and filial faithfulness. Do not forget me, your humble servant, in your holy prayers. May the Lord keep you well!"

After the service Bishop Maksim of Argentina and South America held a farewell reception for His Grace the Exarch. The reception was attended by all the parishioners who had earlier attended the service.

On October 15 Cardinal Cadjano paid a fraternal return visit to Archbishop Nikodim.

On October 16 Archbishop Nikodim dispatched a telegram to the President of the Republic of Argentina, General Juan Peron, in which he invoked God's blessing and help upon the country and the people of Argentina in their successful advance along the path of peaceful progress, so that their country may live in good fraternal relations with all nations. In his answering telegram the President thanked Archbishop Nikodim for his prayers and good wishes to him and to the people of Argentina.

Early on October 17, after offering thanks to the Lord and receiving Holy Communion, we headed for Ezeiza Airport and took off for Mexico.

During the flight Archbishop Nikodim turned to me, saying: "Amidst these forbidding mountains and hills in the valleys—almost everywhere here—live our people. How I wish I could say at least a few encouraging words to each of them. When I look back over my short life His Grace continued, "I can find nothing more wonderful than the minutes which I may visit with my prayers of dear compatriots, give them my blessing and convey to them a particle of the warmth of the Mother Church and the native land!"



**Mexico.** The same day, October 17, at 6 p. m., we landed safely at the airport Mexico City. We were welcomed most cordially by the Right Reverend Bishop Antonio Chedraoui of Caesarea, Exarch of Mexico and Central America (Orthodox Church of Antioch), accompanied by the clergy and the church council of the Antiochene cathedral in Mexico City, and the priest of the Moscow Patriarchate, Father Julio Garcia and Father Serafim Fuentes.

From the airport we drove to the residence of Bishop Antonio Chedraoui in Mexico City. After exchanging warm greetings and taking refreshments we went to Hilton Hotel, which became our home during our stay in Mexico.

On October 18 Bishop Antonio Chedraoui gave a luncheon in honour of Archbishop Nikodim.

On October 19 our hospitable hosts showed us the old monastery of St. Augustine at Acapulco, Mexico City. After that we saw the ancient Mexican pyramids "The Sun" and "The Moon." In the evening of the same day Archbishop Nikodim received Bishop Paul of Nazareth, Vicar of the Church of Constantinople in Mexico, who came to pay his respects.

On October 21, the 18th Sunday after Pentecost, the Feast of the Holy Fathers of the Seventh Ecumenical Council, at 10 a. m. Archbishop Nikodim and Bishop Antonio, assisted by the clergy of the Antiochene and the Russian Churches, concelebrated Divine Liturgy in the Antiochene Cathedral of St. George the Martyr, Mexico City. The service was conducted in Spanish, Church Slavonic and Arabic. The Liturgy was attended by Orthodox Arabs, Russians and Mexicans. After the Liturgy Bishop Antonio warmly greeted Archbishop Nikodim and thanked him for visiting Mexico and for his brotherly communion with the Orthodox of his country. In his reply His Grace expressed his deep gratitude to the Right Reverend Bishop Antonio and to all Mexican brethren in faith for their heartfelt hospitality and all the trouble they had gone over our sojourn in Mexico. His Grace said in conclusion: "I am grateful to our Lord for the chance to visit your precious country and get to know its friendly people, and for the chance to participate in one of the holy churches the



**Archbishop Nikodim conducting Divine Liturgy in the Annunciation Cathedral in Buenos Aires on September 30**

Bloodless Sacrifice so as to entreat the Chief Shepherd Jesus Christ for peace and prosperity, for love and brotherly harmony of ideas among all the people of this blessed corner of the earth, so that *they may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ* (Rom. 15. 6). Please accept, beloved fathers, brothers and sisters, the fraternal greetings and sincere love of the pilgrims from the Russian Orthodox Church, and our gratitude for the chance granted us to see you, partake of the bread and salt of your hospitality, and pray together with you, bearing witness before God and the world that we *seek peace, and ensue it* (1 Pet. 3. 11) in the spirit of brotherly evangelical love, so that *the word of our God shall stand for ever* (Is. 40. 8) in our work. *Peace be with you all that are in Christ Jesus* (1 Pet. 5. 14)!"

On October 22 Archbishop Nikodim paid an official visit to the USSR Embassy in Mexico where His Grace was cordially welcomed by M. I. Rostov, Chargé d'Affaires a. i. of the USSR in Mexico, and V. I. Morozov, Secretary of the Embassy.

During the following days we visited our priests, Father Julio Garcia and Father Serafim Fuentes, the laity of the Moscow Patriarchate, and also the local brother Christians of the Orthodox Church and of other confessions. We were shown the points of interest in the

towns of Puebla and Cholula, and Mexico City.

On October 25 Archbishop Nikodim and Bishop Antonio paid a visit to the head of the Roman Catholic Church in Mexico, His Eminence Miguel Dario Cardinal Miranda y Gomez, Archbishop of Mexico City, and were received with great hospitality.

The next day we went to the Roman Catholic monastery in Tepostlan, and to Guadalupe Hidalgo to the north of Mexico City where there is a church which is much visited by pilgrims, mostly Roman Catholics, to venerate the shrine of our Lady of Guadalupe.

On October 27, after luncheon, Archbishop Nikodim and the author of this article left Mexico City for the village of La Pantla, 80 kilometres to the southeast, the parish of the Moscow Patriarchate dedicated to the Protecting Veil of the Mother of God. Here we were greeted with great joy. After a short prayer the rector, Father Serafim Fuentes, told us about the life of the parish, and later we dined in the house of one of the parishioners, Vladislavo Chocon, a Mexican. Here, in a most relaxed atmosphere the parishioners talked with their archpastor. After dinner an active member of the Roman Catholic parish, Angelina Clavelman, offered us her house where we were made comfortable. Angelina Clavelman invariably extends this deeply Christian hospitality to the guests of the Patriarchal parish.

On October 28, the 19th Sunday after Pentecost, Archbishop Nikodim officiated at Divine Liturgy in the parish with Father Serafim and Archdeacon V. Djolog, during which, with the blessing of His Holiness Patriarch Pimen, His Grace conferred the patriarchal award—a pectoral cross—upon Father Serafim. The service was attended, in addition to our Orthodox parishioners, by many Roman Catholics. Because our church in La Pantla is very small, the archbishop conducted the service under the open sky in the garden where a new church is to be built. On all sides we were surrounded by picturesque mountains; some 30 kilometres from the church the summits of two active volcanoes reared above the clouds. "When I hold a service as I have just done with the boundless cupola of

the sky above my head—God's eternal temple," His Grace said afterward. "I am deeply stirred. It is as if the whole of nature were participating with us in the divine service. Involuntarily my mind leaps across the vast distances to my native country, where at that moment our people, in their churches or in their homes are offering up their prayers, which merge into a single prayer with our devotions here."

His Grace the Exarch addressed his flock after the service with warm archpastoral words. It was the first time that His Grace had shared spiritual communion in the Eucharist with his Mexican flock. "As God is my witness," he said, "there is no greater happiness for me than to share the joy of the Holy Communion with you, my spiritual children who were given to me by God for guidance—the Holy Communion which unites us, children of different nations and countries, into one Body of Christ, into the holy brotherhood of our Lord Jesus Christ. Guard this gift of God, this treasure of treasures—your faith—for it unites and inspires us to good deeds, to the service of one another and all people with brotherly love that peace and goodness be asserted among the people of this earth. Allow me to convey to you the blessing of His Holiness Patriarch Pimen and to pray to our Lord for peace, prosperity and evangelical love for you all and for your country, that you may grow perfect in the goodness and truth of our Lord." Archbishop Nikodim then blessed the congregation. During the repast His Grace talked to his flock giving counsel and kindly, fatherly exhortations.

In the evening we returned to Mexico City where we were awaited by Bishop Antonio Chedraoui and his assistants who, through their brotherly efforts, were able to make our last evening in this hospitable Mexican land pleasant and enjoyable.

On October 29 in the morning, His Grace Archbishop Nikodim and our party partook of the reserved Holy Sacrament and once again set out on a long journey. At the airport we were seen off by Bishop Antonio Chedraoui, his secretary, other officials, and Father Serafim Fuentes with members of the patriarchal parish. To see His Grace off also came



. Morozov, Secretary of the USSR Embassy. Taking our leave of the Right Reverend Antonio and our Mexican brethren, we left for Cuba.

Cuba. At the airport in Havana, the Cuban capital, we were warmly greeted by Father Julio Dominguez and Deacon Alberto Ruis, of the clergy of the Moscow Patriarchate, and by representatives of the Christian Churches in Cuba: Bishop Fernandez Gonsalez of the Anglican Church; the Reverend Dean Raul Ceinos, Presbyterian, Chairman of the National Council of Churches in Cuba, and other officials.

October 30 was devoted to an excursion around the historical places of Havana. On October 31 our group paid an official visit to the Anglican bishop, the Right Reverend Fernandez Gonsalez, at his home where we were received with warm hospitality.

In the afternoon Archbishop Nikodim was cordially welcomed by the Ambassador of the USSR to the Republic of Cuba, I. P. Tolubeyev, and his wife, at the Ambassador's residence.

The same day we paid a visit to the Cuban Catholic Archbishop of San Cris-

tobal de la Habana, where we were received with brotherly love and attention. Another visit that same day was to the Papal Nunciature in Havana.

On November 1 we went to the Evangelical Theological Institute in Matanzas, where Archbishop Nikodim answered questions put to him by the professors and students about the life of Christians in the Soviet Union, what the relations are between various denominations and how they cooperate with each other. After this unofficial press conference the wife of the rector, Señora Dora de Arce, gave a luncheon in honour of the archbishop. The rector was at the time in Moscow attending the World Congress of Peace Forces.

Later that day Archbishop Nikodim paid an official visit to the Chargé d'Affaires for Education and Cults of the Republic of Cuba, Dr. Jose Filipp Carneado. His Grace thanked Dr. Carneado, and in his person the Government of Cuba, for the attention extended to the representatives of the Russian Orthodox Church, and for the use of the car that was loaned to our group for the duration of our stay in Cuba. Many questions of interest to both sides were then discuss-



Archbishop Nikodim and Bishop Antonio Chedraoui concelebrating Divine Liturgy in the Antiochene Cathedral of St. George in Mexico

ed. An atmosphere of friendship prevailed during the talks.

On November 3, Archbishop Nikodim and the author of this article were invited to a reception by Bishop Armando Rodriguez of the Methodist Church in Havana. Representatives of all the Christian Churches in Cuba gathered in the bishop's residence. The reception was opened by Dr. Raul Ceballos who read Psalm 133: *Behold, how good and how pleasant it is for brethren to dwell together in unity!* After that Dr. Ceballos asked His Grace to tell the gathering about the history, life and activities of the Russian Orthodox Church, and her service to her people in their social development.

On November 4, the 20th Sunday after Pentecost, Archbishop Nikodim celebrated Divine Liturgy which was attended, besides our parishioners, by a group of guests—representatives of all Christian Churches in Havana—among them the Anglican Bishop Fernandez Gonzalez with his pastors and the Methodist Bishop Armando Rodriguez. Archbishop Nikodim spoke to the congregation and prayed for God's blessing for the flock of the Russian Orthodox Church in Cuba so that their spiritual strength may grow for the good of Christ's Church and for our peoples. His Grace conveyed to his flock the blessing of the Primate of the Mother Church His Holiness Patriarch Pimen. Then he thanked the guests for their kind attention and their brotherly participation in prayerful communion with us.

After the service a farewell reception was held. Archbishop Nikodim thanked all who attended it for the sincerity of the ecumenical brotherly meetings of the past few days—"days of truly brotherly mutual assistance in everything," His Grace stressed, "in which we could serve to get to know one another better, to love and help one another in our search for evangelical truth, and our union with our Lord Jesus Christ so that, according to the behest of Apostle Paul, *there should be no schism in the body; but*

*that the members should have the same care one for another* (1 Cor. 12. 25) "Allow me to assure you all," His Grace said in conclusion "in the words of St. Paul: *My love be with you all in Christ Jesus. Amen.* (1 Cor. 16. 24)."

Our meetings with our Cuban Christian brothers were sincere, truly ecumenical and productive, promoting as they did mutual understanding and unity of our Churches, and furthering peace and good relations between peoples and their trust in one another.

On November 5, in the morning, after receiving the Holy Sacrament, we set out for the airport accompanied by Dr. Raul Ceballos, Bishops Gonzalez and Armando Rodriguez, and other dignitaries.

At 10.30 a. m. local time our plane took off for Moscow.

\* \* \*

Thus our journey of 40,000 kilometres came to an end. The picturesque valley and mountains, the boundless expanse of the Pacific and Atlantic oceans were left behind. We carried in our memories the unforgettable brotherly meeting with the peoples of the Latin American countries. Our meetings with representatives of the Christian Churches there proceeded in a spirit of ecumenical mutual understanding; the meetings with our faithful compatriots, who sacredly guard their love for and loyalty to the Mother Church, were permeated with brotherly love. Our meeting with the people of those countries were wonderful for the friendly feelings and hospitality accorded to us; they were enriched with the colorful national customs and traditions and the determination of the people to live in peace with all others.

Thank you, dear compatriots, thank you, all our friends and brethren, for your warm hospitality and love! May you be preserved by our Lord in peace, prosperity and brotherly mutual understanding!

Glory and thanks be to our Lord Who has helped us!

Archdeacon VASILIIY DJOLOV



## Patronal Feast at the Odessa Theological Seminary

On December 13 (November 30), 1973, the Feast of St. Andrew, the Odessa Theological Seminary held its Annual Congregation and revered in solemn prayer the memory of St. Andrew the First-Called, its heavenly patron.

Representatives of Moscow and Leningrad theological schools came to the seminary for the feast.

On the eve of the feast, December 12, 1973, at 12 noon, all the teachers and students gathered in the Dormition Cathedral of the Odessa Monastery to pray for the departed teachers and graduates of the Odessa Seminary. The panikhida was led by the Seminary Archimandrite Agafangel Sav-

Metropolitan Sergiy of Kherson and Odessa, arrived at the Dormition Cathedral of the monastery at 9 a.m. on St. Andrew's Day. The sound of festal bells resounded with the full-toned singing of the seminary choir. After being vested, Metropolitan Sergiy ordained lecturers—several 4th-year students. During the Liturgy, His Eminence ordained 1st-year students of the seminary—Icon Mikhail Dyak presbyter and Roman deacon. After the Liturgy the moleben was said to St. Andrew the First-Called and "Many Years" was sung. Before the moleben Metropolitan Sergiy delivered an address. "Today we recall the apostolic labours of St. Andrew," he said. "He was the first to preach the Holy Gospel in our native land. The Odessa Theological Seminary rejoices today with all of Russia, because St. Andrew's Day is a feast celebrated by the whole of the Russian Orthodox Church."

Metropolitan Sergiy of Kherson and Odessa arrived at 2 p.m. for the Annual Congregation held in the Assembly Hall where the teachers, students and guests were already assembled. The rector gave the floor to Father A. Kravchenko, the assistant rector, who reported on the life and activities of the Odessa Theological Seminary during the 1972/73 academic year. After-

wards a paper entitled: "Patriarch Sergiy and His Ecclesiastical and Patriotic Activities" (devoted to the 30th anniversary of his enthronization) was read.

Then the rector read the telegram from His Holiness Patriarch Pimen addressed to Metropolitan Sergiy: *On the occasion of the Annual Congregation of the Odessa Theological Seminary I invoke God's blessing upon the administrators, teachers and students and upon their labours and concerns. May the Lord help all the toilers in the field of spiritual enlightenment. Patriarch Pimen.* Proposed by Metropolitan Sergiy all those present sang "Many Years" to His Holiness Patriarch Pimen.

Archimandrite Aleksandr Timofeyev congratulated the Odessa Seminary on behalf of the Moscow theological schools and Archpriest Ioann Belevtsev, on behalf of the Leningrad theological schools.

Metropolitan Sergiy then delivered an exhortation to the assembled company. "Today," he said, "we have thanked our Lord, at the festal divine service, for His mercy bestowed upon the Odessa Theological Seminary and sang praise to St. Andrew the First-Called, our patron saint. And in this joint prayer we have found spiritual strength and energy, which are so necessary both for the teachers and students of the seminary in dealing with tasks set the theological schools by the Local Council of the Russian Orthodox Church in 1971 and which were frequently recalled since then in his addresses by Patriarch Pimen. You must acquire theology in the spirit of the teaching of the Orthodox Church. You must know well and correctly practise the Rules of Orthodox divine services, love and preserve Church Slavonic the language for divine services and the traditions of genuine ecclesiastical singing. You must be well versed in and observe the pious customs of the Russian Orthodox Church. St. Gregory the Theologian says: 'If you want to become a theolo-

gian with time, fulfil the commandments and remain under obedience, because deeds like steps lead to the cognition of God.' A pastor of Christ's Church must be a patriot and a peace maker. A pastor should always remember that peace paves the way to love, to which our Lord Christ calls us. Some of the students, after finishing our seminary, are sent to parishes in the western dioceses of the Ukrainian Exarchate. You know that the Brest Uniate, introduced by coercion and an alien phenomenon in these regions, which were united with the whole of Russia since ancient times by a common kinship and language, the traditions and customs of our forefathers, has been liquidated a quarter of a century ago. The clergy and the believers, our consanguineous brothers and sisters, have become united within the Russian Orthodox Church, the Church of their ancestors. It was a holiday for all of the Russian Orthodox Church. But we should remember that this holiday became possible only after the liberation of all Ukrainian lands from fascist oppression and after they were

reunited within the single Soviet Republic. You know well enough of the calamities caused by the Uniate. You also know that the so-called Ukrainian Autocephalous Church was condemned by the believers themselves and ceased to exist in our country. Of course, it is not easy to root out within several decades that which had been implanted for three and a half centuries. The remnants of the Uniate and 'autocephalous' clergy and laymen are living out their life among Ukrainian émigrés in Europe, North and South America, Canada and Australia. The Uniate leaders abroad have lately stepped up their hostile activities against the Russian Orthodox Church and our Motherland. You must know all this well and take it into consideration in your forthcoming service as pastors. In your daily labour turn for divine help to the Chief Shepherd, our Lord Jesus Christ, to His Immaculate Mother and to St. Andrew the First-Called. And may Almighty God help you."

The ceremony ended with the singing of "It is Meet..."

**Hegumen PALLADIY SHIMAN**



**Metropolitan Sergiy of Kherson and Odessa ordaining OTS students lectors on December 13**



**The Diocese of Astrakhan.** On January 28, 1973, 5th Sunday after Pentecost, Bishop Mikhail of Astrakhan and Enotayevsk celebrated the Divine Liturgy in the Astrakhan Cathedral of Protecting Veil and afterwards held a forgiveness moleben devoted to the ending of the war in Vietnam. Every Sunday in January Bishop Mikhail officiated at evening services with the reading of akathistoi to the Saviour, the Mother of God and to saints especially venerated by Astrakhan believers. During the services His Grace delivered homilies on God's love in man, on the Fall of Man, on the kinship of mankind, on the Christian basis of the struggle against various forms of exploitation of man and man.

On the evening of February 3, the bishop visited the Church of the Transfiguration in Astrakhan. His Grace gave instructions to the clergy and, after a short exhortation, invoked God's blessing upon the congregation. On February 8, the eve of the Feast of the Translation of St. John Chrysostom's Relics, Bishop Mikhail officiated at All-Night Vigil in the Church of St. John Chrysostom in Astrakhan presided by an assembly of the local clergy and priests from other towns and villages of the diocese. Father Viktor Gnatenko delivered a sermon on St. John Chrysostom, and the bishop blessed the believers and congratulated them on the feast.

During the four days of the first week in Lent, on March 12-15, Bishop Mikhail read the Great Canon of St. Andrew of Crete and conducted the services in churches of Astrakhan.

During Divine Liturgy in the Astrakhan Cathedral, His Grace ordained Deacon Iliya Koryak a presbyter on August 28, the Feast of the Dormition of the Most Holy Theotokos, and Georgiy Iov, the lector of the cathedral, deacon on September 9, the 12th Sunday after Pentecost. On September 19, the Feast of the Miracle of St. Michael the Archangel in Khony, Bishop Mikhail celebrated Divine Liturgy and preached in the Church of St. Michael the Archangel in Pinsk; and on September 20-21, the Feast of the Nativity of the Blessed Virgin, conducted All-Night Vigil and Divine Liturgy in the village church of Nikolskoe where the patronal feast was being celebrated.

On October 14, the Feast of the Protecting Veil of the Mother of God, the bishop officiated at Divine Liturgy and read a festal moleben followed by asperges in the Cathedral of the Protecting Veil.

On November 21, the Synaxis of St. Michael the Archangel and All the Hosts of Heaven, the archpastor celebrated Divine Liturgy in the parish of the village of Pirokovka on its patronal feast and ordained Deacon Ioann Kazachenko a presbyter.

**The Diocese of Ivanovo.** On November 3, 1973, the eve of the Feast of the Kazan Icon of the Mother of God, a solemn welcome was accorded His Grace Archbishop Iov, who was newly appointed to this see, in the Ivanovo Cathedral. He was cordially met by the cathedral clergy, numerous worshippers and members of the church council, and the rector, Archimandrite Amvrosiy, greeted him. His Grace invoked God's blessing upon all those present and then began the All-Night Vigil. On the feast the archbishop celebrated Divine Liturgy in the same cathedral, preached on the Kazan Icon of the Mother of God and blessed the believers. In view of his assumption of the Ivanovo Diocese administration, Archbishop Iov read a message of greeting addressed to the clergy and laity of the see: "Venerable fathers, brothers and sisters beloved in Christ, through Divine Providence and the will of our Holy Father Patriarch Pimen of Moscow and All Russia and the Holy Synod, I was appointed Archbishop of Ivanovo and Kineshma on October 16, 1973... May the Prince of Peace and Giver of All Bounties help us to live in peace and love, to remain faithful children of Christ's Church and good sons of our beloved Motherland..." A festal moleben was said and "Many Years" sung after the Liturgy.



**Bishop Mikhail of Astrakhan greeting the newly-ordained presbyter, Iliya Koryak, in the Astrakhan Cathedral of the Protecting Veil on August 28**

In the ancient Church of the Annunciation in the village of Vorontsovo whose rector is Hegumen Nikodim Vasinsky, the side-chapel dedicated to St. John Chrysostom was completely repaired thanks to the efforts of believers and the church council. With the blessing of Archbishop Iov, Father Aleksiy Brilenkov, Dean of the Third Church District, sanctified the newly-repaired chapel on November 25, the 23rd Sunday after Pentecost. He conducted the All-Night Vigil on the previous night and Divine Liturgy in the morning in this church. The dean read out the archbishop's message announcing his assumption of the Ivanovo Diocese administration and conveyed His Grace's blessing and gratitude to the rector, believers and church council. After the moleben the Chapel of St. John Chrysostom was blessed and "Many Years" sung.

On December 1, the eve of the 24th Sunday after Pentecost, Archbishop Iov officiated at All-Night Vigil in the Cathedral of the Dormition in Kineshma. At the entrance he was met by members of the church council and inside he was greeted by the rector, Archpriest A. Tumin. In the morning His Grace celebrated Divine Liturgy and delivered an exhortation on spiritual vigilance. The archbishop's message on his new appointment was read out before the moleben, and after "Many Years" was sung, His Grace blessed the believers.

**The Diocese of Kalinin.** On October 14, 1973, the Feast of the Protecting Veil of the Mother of God, Bishop Germogen of Kalinin and Kashin celebrated Divine Liturgy in the Church of St. Elijah in the village of Selikhovo, Kanakovo District. His Grace was met by members of the church council on the porch of the magnificent stone church with three altars and inside he was greeted by the rector, Archpriest Mikhail Fedorov. In return the bishop thanked the rector, the church council and worshippers for their warm welcome and the excellent order in which the church was kept. During the Liturgy His Grace ordained OTS student Mikhail Bigun deacon. Before the festal moleben the bishop preached a sermon on the constant prayerful communion of the triumphant Heavenly Church with the "wandering" temporal Church. A sign of this communion is the Feast of the Protecting Veil of the Mother of God, Who appeared with a host of God's saints to St. Andrew in the Vlacherne Church in Constantinople. After "Many Years" was sung, His Grace invoked God's blessing upon the believers.

On November 21, the Synaxis of St. Michael the Archangel, Bishop Germogen conducted

Divine Liturgy in the Church of St. Michael the Archangel in the town of Torzhok. On the porch His Grace was met by members of the church council and inside, the rector, Archpriest Pavlo Danilov, welcomed him. Before the festal moleben the bishop preached about St. Michael the Archangel and the guardian angel who His Grace said, instills pious thoughts into us, protects us from evil and guides us to salvation. The festal moleben was concluded with the singing of "Many Years." Then the bishop blessed the believers.

**The Diocese of Kirovograd.** Bishop Bogdan of Kirovograd and Nikolaev celebrated Divine Liturgy in the village church of Krasnaya Kamenka on October 14, 1973, the Feast of the Protecting Veil of the Mother of God. At the entrance His Grace was met by members of the church council, and the rector, Father Mikhail Mikhailenko, greeted him inside the church which was crowded with worshippers. During the Liturgy the bishop ordained Deacon Vasil Golod presbyter and the Sacrament of Holy Orders enhanced the joy of the feast. In his sermon His Grace expressed his satisfaction and the concern for the church by the church council and believers and called on the faithful to increase their love for the Holy Church and their neighbour. "Neighbour means all our people, all our nation," he said. "If we urge you to love your neighbour it means you must love your country and work for its good."



**The Church of St. Elijah in the village of Selikhovo**





**Bishop Bogolep of Kirovograd conducting Divine Liturgy in the Church of St. Andrew**

town of Znamenka is situated 40 km. from Kirovograd, the diocesan centre. On December 30 (November 30), the Feast of Apostle Andrew the First-Called, the parishioners of Znamenka celebrated their patronal feast. It was the first time that Bishop Bogolep conducted divine services there on this feast. On December 13, 1973, the weather was fine and enabled many believers to take part in the celebrations. His Grace was met by members of the church council and the rector, Father Vsevolod Zatovsky, greeted him at the church, where Divine Liturgy was solemnly conducted. At the end of the service the bishop preached on faith, chastity of married life and love for the Holy Church and the homeland. The believers wholeheartedly thanked His Grace for his visit, prayers and attention. The local choir sang beautifully and the lector I. P. Drusyak, who has served for many years in the Znamenka parish.

**Diocese of Poltava.** On November 25, the 23rd Sunday after Pentecost, Bishop of Poltava and Kremenchug assisted by the assembly of the clergy celebrated Divine Liturgy in the Prayerhouse of the Protecting Veil in the town of Kobelyaki. Father Stefan, the rector, warmly welcomed His Grace and was met by members of the church council. The bishop exhorted the crowds of worshippers to guard the Orthodox faith, love

God's temple, work for peace, and always turn for help to the fervent Intercessor for the Christian people—the Mother of God. After “Many Years” was sung His Grace blessed the worshippers.

On December 9, the 25th Sunday after Pentecost, the Feast of St. Innocent, Bishop of Irkutsk, His Grace Feodosiy officiated at Divine Liturgy in the Poltava Cathedral of St. Macarius. On that day, he ordained lector Mefodiy Chirko (of the Church of St. John the Baptist in the village of Markovka) deacon and four days later, on the Feast of St. Andrew the First-Called, presbyter.

**The Diocese of Simferopol.** In October–November 1973, Archbishop Leontiy of the Crimea and Simferopol officiated at divine services in many churches of his diocese in addition to those conducted by him in the Simferopol Cathedral of the Holy Trinity.

On October 14, the Feast of the Protecting Veil of the Mother of God, the archbishop celebrated Divine Liturgy in the Church of the Protecting Veil in the town of Dzhankoi. His Grace was met at the entrance by members of the church council and warmly welcomed by the rector, Archpriest Boris Libatsky, who preached a sermon on the theme of the feast after the Communion Verse. After the Liturgy a festal moleben was said followed by asperges, and

"Many Years" was sung. The archbishop preached on the Intercession and the Protecting Veil of the Queen of Heaven. During the kissing of the cross all the believers joined in the hymn glorifying the Intercessor for Christians. On October 31, the Feast of St. Luke the Evangelist, Archbishop Leontiy attended the Divine Liturgy in the Church of All Saints in Simferopol. After the Liturgy His Grace assisted by an assembly of the cathedral and local clergy held a panikhida at the grave of Archbishop Luka Voino-Yasenetsky of eternal memory († June 11, 1961) and thanked the believers who venerated the late archpastor for their prayerful memory of him.

On November 4, the Feast of the Kazan Icon of the Mother of God, Archbishop Leontiy conducted Divine Liturgy and, on the eve, All-Night Vigil in the cathedral dedicated to this icon in Feodosiya. The believers, who filled the cathedral and its yard long before the divine service, gave His Grace a warm and joyous welcome. At the entrance, he was greeted by the clergy of the city and the cathedral and members of the church council. Archpriest Anatoliy Chepel, the rector, spoke a few words of welcome. During the All-Night Vigil His Grace anointed the officiants and worshippers with holy oil. After the Liturgy the church and the congregation were asperged. The archbishop preached a sermon on the Most Holy Mother of God, Swift Helper and Intercessor for Christians and congratulated the worshippers with the feast. The singing of "Many Years" was followed by a general singing of canticles during which the believers kissed the cross held by His Grace. On November 21, the Synaxis of St. Michael the Archangel, and All the Hosts of Heaven Archbishop Leontiy celebrated Divine Liturgy in the Holy Trinity Cathedral in Simferopol and after the festal moleben he congratulated Archpriest Mikhail Sobolev, Archpriest Mikhail Ryazanov and Deacon Mikhail Nikityuk on their name day, and "Many Years" was sung for them.

**The Diocese of Kharkov.** On July 15, 1973, the 4th Sunday after Pentecost, after the Divine Liturgy which was conducted by Archbishop Nikodim of Kharkov and Bogodukhov in the Kharkov Cathedral of the Annunciation, there was a short ceremony to congratulate the dean of the cathedral, the oldest archpriest, Mikhey I. Dyachenko, who was going to retire. Archpriest Mikhey Dyachenko is 87 years old, 64 years of which he was in holy orders. Noted for his modesty, open-heartedness, and deep loyalty to his pastoral duty, Father Mikhey has

won the love and respect of his archpastor, brother clerics and parishioners. His Grace Nikodim made a heartfelt speech in which he highly assessed Father Mikhey's pastoral work and stressed his loyalty during the years of renovationism and that he had remained united by the schism. For his honourable record of service to Christ's Church Father Mikhey was awarded the Archpastoral Certificate by Archbishop Nikodim.

Mother Superior Salme and Sister Marina, the Lebanon Convent of St. James the Martyr of Persia, stayed in Kharkov on July 15-16; a group of pilgrims from the Patriarchal Parish in the USA headed by Archpriest George B. dikoff—on July 19-22; layman Mr. Ilia Sakr and Mrs. Sakr of the Lebanon—on July 27-28, and a group of pilgrims from the Patriarchal Parishes in Canada headed by Archpriest Ioan Margitich, Dean of the Cathedral of St. Barbara in Edmonton—on July 30-31. The guests were warmly welcomed by Archbishop Nikodim. The pilgrims in holy orders officiated with His Grace at the divine services, which were attended by laymen. The pilgrims visited the Cathedral of the Annunciation, the Church of the Theotokos Hierarchs, and two churches dedicated to the Ozerayan and Kazan Icons of the Mother of God in Kharkov, the village church in Berezhne, the Church of St. Nicholas in the settlement of Zhokhor, the Church of the Protecting Veil in the village of Bezlyudovka and the Church of St. Demetrius of Salonica in the village of Vasishchevo. The guests were met with the traditional bread and salt by the rectors, members of the church councils and parishioners. They also made a sightseeing tour of Kharkov and its environs.

On July 22, the 5th Sunday after Pentecost, Divine Liturgy was concelebrated by Archbishop Nikodim, Archbishop Mefodiy of Omsk and Tumen, and Bishop Maksim of Argentina and South America. Archbishop Nikodim cordially greeted his brother archpastors and the American pilgrims.

Pilgrims from the Argentine Diocese (Exarchate of Central and South America) Father Miloš Vuchkovich, Father Georgy Sanchez and two laymen—stayed in Kharkov from July 25-27. On July 26, the Synaxis of St. Gabriel the Archangel, the Argentinian priests officiated with Archbishop Nikodim at Divine Liturgy and the laymen attended the service. His Grace addressed the pilgrims and said in conclusion: "May your visit to our country add to the Russian Orthodox Mother Church strength then you still more in your service to Holy Orthodoxy in South America." Father Mil



kovich expressed deep gratitude to His  
less Patriarch Pimen for the opportunity to  
this unforgettable trip and thanked Arch-  
p Nikodim, the Acting Patriarchal Exarch  
Central and South America, for his arch-  
tral care.

Metropolitan Melitius Swayti of Buenos Aires  
Argentina (Antiochene Patriarchate) visited  
kov on August 24-26. On August 26, the  
Sunday after Pentecost, His Eminence and  
Bishop Nikodim concelebrated Divine  
Liturgy with Archimandrite Makarios Tayar,  
of the Antiochene Podvorye in Moscow,  
the cathedral clergy. The hierarchs were met  
by the clergy with "Gloria," and by members  
of the church council with the traditional bread  
and salt, and bouquets of flowers. After the  
Liturgy His Grace thanked Metropolitan Melitius  
for his brotherly love and assistance in  
his ministry in Argentina which was an expres-  
sion of the fraternal relations existing between

the Antiochene and Russian Churches from time  
immemorial. His Eminence expressed his  
gratitude to Archbishop Nikodim for his warm  
reception and the opportunity to be imbued with  
the deep faith of the Russian Orthodox people  
and the strength of their piety.

On September 9, the name day of Patriarch  
Pimen, Archbishop Nikodim celebrated Divine  
Liturgy and a thanksgiving moleben in the  
cathedral. His Grace called on all believers to  
pray to God to grant His Holiness good health  
and success in all his undertakings.

On September 11, the Day of the Beheading  
of St. John the Baptist, Archbishop Nikodim  
conducted Divine Liturgy in the Church of  
St. John the Beheaded in Kharkov. In connec-  
tion with his forthcoming tour of the Exarchate  
of Central and South America His Grace asked  
the clergy and the laity to pray fervently for  
the success of his trip (the article on the tour  
is printed in this issue).

## Professor Archpriest ANDREY SERGEYENKO

### IN MEMORIAM

Monday December 17, the Moscow Theo-  
logical Academy received the sorrowful news of  
the decease of Professor Archpriest Andrey Ser-  
geyenko. Father Andrey had been at the academy  
a few days before, delivering his lectur-  
usual, and although all were aware of his  
serious illness, his death came as a shock.

\* \* \*

Archpriest Andrey Aleksandrovich Sergeyenko  
born in Kiev in 1902, the son of an office  
employee. During his early years he lived ab-  
road where he completed his secondary education  
and in 1926 graduated from the faculty of law  
in Leningrad. But his vocation lay in service to the  
Church of Christ. He entered the Russian Or-  
thodox Theological Institute in Paris and graduat-  
ed from it in 1931 already as a priest, having been  
ordained by Metropolitan Evlogiy Georgiyevich  
in 1928.

For the next 20 years Father Andrey was the  
rector of the Church of St. John the Warrior in  
Moscow. He combined the difficult and responsible  
work of spiritual guidance in the parish with that  
of caring for orphans, and in 1934 he managed



to establish an orphanage, which was dedicated  
to the Protecting Veil of the Mother of God. In  
spite of constant financial difficulties, this institu-  
tion which accommodated about 40 Russian chil-  
dren, continued in existence up to the outbreak  
of the Second World War.

As the priest of a large parish who also kept

in close touch with Orthodox Parisians, Father Andrey was well aware that many of them lacked that monastic tranquillity which is so essential for prayerful concentration and inner alertness and which is almost impossible amidst the constant noise and bustle of urban life. It was this that inspired him with the idea of establishing a skete. Father Andrey accordingly acquired a section of land 2,000 square metres in area situated on a steep hillside 32 kilometres from Paris in the direction of Versailles. Starting in 1936 he and his helpers spent 10 years rooting out trees and flattening out the land. They gathered all the stones to be found on the section as building material for the walls of the planned church, they then began taking sand and stones from adjacent quarries and carting them off to the building site in wheel-barrows. Timber and cement were brought by Father Andrey himself in a rickety old automobile. Among the builders themselves, of whom there were only eight, not counting the senior inmates of the orphanage, who came out from time to time, there was not a single architect or stone mason. Father Andrey was in charge of all the works and it would be no exaggeration to say that every stone in the church walls was laid with his hands. This remarkable church, which has no stucco work either inside or outside, was decorated with beautiful frescoes by the monk icon-painter, Father Grigoriy Krug, who worked on it day after day until the end of his life and found his eternal resting place by the outer wall of the sanctuary († June 12, 1969; see *JMP*, 1970, No. 3—Ed.). Construction work on the settlement was completed shortly after the end of the war and, in accordance with the wish of Father Andrey, it was consecrated to the Holy Spirit. Divine services continue to be held in the skete to this day. At the present time it is one of the most frequented Orthodox places of worship in France. Numerous pilgrims find temporary refuge there in the small house, which was built at the same time as the church, and two wooden cottages, which are the permanent residence of three Orthodox monks. The concrete cistern for collecting rain water, which was built to a design by Father Andrey, is still used, as there are no other sources of drinking water on the estate.

When war broke out Father Andrey volunteered for service and joined one of the medical units of the French Army. During the occupation, however, he returned to his church, and as rector of the church he did much to save Jews, persecuted by the Germans, from concentration camps. At one time several were also in hiding at the skete. In 1942-43 Father Andrey was the only

Orthodox student at the Catholic Institute, where he studied Hebrew.

Publishing and editorial work occupied an important place in the life of Father Andrey. While still a student of the Orthodox Theological Institute, he edited the "*Sergievskie Listki*" and in 1947 he became the editor for the first issues of "*Messenger de l'Exarchat du Patriarche Russe d'Europe Occidentale*" (publication of this journal was resumed in 1950). In 1945 Father Andrey founded his own magazine "*Spiritual Conversations*," in which he wrote about the significance of the Word of God and spiritual life for every man, about the way spiritual life in its variety is accommodated within the many-faceted unity of the Church. "*Spiritual Conversations*" enables those who are seeking the treasures of Church experience to draw personal conclusions for themselves as to how the biddings of Eternal Truth are to be reconciled with the conditions in which man finds himself in our era. This magazine is itself the object of helping believers to "calmly and bravely traverse the wanderer's path" of temporal earthly existence, in constant remembrance of that Eternal Homeland for which every man born into the world was created by God.

Father Andrey was also a member of the Exarchal Council and taught liturgics at the Exarchal pastoral courses. In 1947 he visited Moscow, as one of the delegation from the West European Exarchate which came from Paris to attend the celebrations for the 800th anniversary of Moscow's foundation. Then in 1948 he was invited to the Moscow Conference of heads and representatives of the Local Orthodox Churches, which was held to mark the 500th anniversary of the autocephaly of the Russian Orthodox Church.

After this conference he did not return to France but stayed on in his Motherland, where he was appointed lecturer of dogmatics, pastoral and ethical theology and Hebrew at the Leningrad Theological Academy. For an essay on Old Catholicism he was awarded the degree of Candidate of Theology in 1955. Between 1958 and 1966 Father Andrey served as a parish priest in the cities of Ivanovo, Gorky and Aleksandrov. During these years he also became a staff-member of the Department of External Church Relations of the Moscow Patriarchate. In 1966 he was offered a teaching position at the Moscow Theological Seminary, and later at the academy he conducted courses in moral and dogmatic theology and history of Western confessions right up to the present death. In 1969 he defended his Magister's thesis "*Old Catholicism. Its History and Basic Tendencies*" (see *JMP*, 1969, No. 6—Ed.) and was confirmed in his office as professor of the academy. During



st years he also delivered lectures at post-graduate courses of the academy.

ner Andrey wrote more than 20 articles, essays and sermons for **The Journal of the Moscow Archdiocese** (1954-59, 1962, 1966) and for **Theological Studies** (No. 1, 1959).

On his 70th birthday he was presented by His Beatitude Patriarch Pimen with the Order of St. Vladimir, Third Class.

With his lucid and lively mind, the breadth and depth of his theological knowledge and his truly Christian attitude to those around him, made Father Andrey especially pleasant to be in contact with. For all his pupils and spiritual children, for all those who associated with him, Father Andrey was an unforgettable companion, a pastor and a wise mentor.

\* \* \*

The funeral service for the deceased was conducted on December 19, the Feast of St. Nicholas, in the Cathedral of the Holy Trinity in the town of Aleksandrov, Vladimir Diocese, where Father Andrey lived for the last 13 years and served as cleric while as cleric of the Cathedral of the Holy Trinity. On the eve of the funeral, the coffin was placed in the cathedral. At the conclusion of the All-Night Vigil the clergy of the

academy said a panikhida by the coffin. The Holy Gospels and the Office for the Dead were read right through the night. The funeral service was held by Archbishop Nikolay of Vladimir and Suzdal, who also celebrated the Divine Liturgy. His Grace was assisted by the Secretary of the Council of the Moscow Theological Academy and Seminary, Prof. Archpriest Aleksiy Ostapov, Archpriest Aleksiy Belyaev, the teacher Hegumen Georgiy Gryaznov, Hegumen Innokentiy Kishkin, the teacher Hieromonk Elevferiy Didenko, the church rector Father Aleksandr Filippov, another member of the academy staff Hieromonk Sergiy Fomin and Father Nikanor Malevich and Father Ioann Aleksovich, representing the academy students. The Academy Choir sang under the direction of Father Zotik Yakimchuk.

Prior to the funeral service Archbishop Nikolay paid a heartfelt tribute to the deceased. As an ex-pupil of Father Andrey at the Leningrad Theological Academy, he made special mention of his simplicity and approachability, of his constant readiness to come to the aid of his pupils. Father Andrey was scrupulous about fulfilling his turn of service in the academy church, where he always officiated from Wednesday to Thursday—the day dedicated by the Church to



The Skete of the Holy Spirit built by Archpriest Andrey Sergeyenko

St. Nicholas. And here today as we commemorate St. Nicholas, we offer up prayers for the repose of his soul...

During the funeral service Archpriest Aleksiy Ostapov read out telegrams from His Holiness Patriarch Pimen and the Chairman of the Education Committee, Metropolitan Aleksiy of Tallinn and Estonia, expressing their sorrow at this loss suffered by the Moscow theological schools and condolences to the relatives of the deceased. In his funeral oration Archpriest Aleksiy Ostapov said: "We are standing by the coffin of a minister who devoted 45 years to the Church. On his breast lies the Gospel, to which he devoted his entire life from infancy to his last days. We beheld in him a reverential servant of the altar. He always entered the sanctuary with the fear of God and conducted Divine Liturgy reverentially and with great humility..."

On behalf of the postgraduate students of the Moscow Theological Academy the funeral oration was delivered by Professor D. P. Ogitsky, who gave a stirring account of the deceased's moral character.

Nikolay Yaroshuk, a first-year student of the academy delivered a sincere valedictory on behalf of the students of our theological school. Father Andrey strove to awaken in his students a yearning for truth, skilfully directing their

young minds along the path of true cognition of God and affectionately educating them in the fine principles which we must be guided by in our forthcoming service to our Mother Church and our Motherland.

The words of the Church hymns were moving indeed. The priests, the wife of the deceased, relatives and colleagues, students from the academy and the seminary, parishioners and spiritual children went up to the coffin for a last kiss.

To the singing of the hirmoi of the Great Canon "Helper and Protector..." the coffin was carried round the church and the funeral procession headed for the place of interment. The Office for the Dead was said at the graveside.

Archpriest Andrey Sergeyenko will always remain a radiant memory for teachers and students of our theological schools. As a pastor and preacher he was devoted to the Holy Church and he combined his steadfast and wholehearted devotion to the will of God with deep gratitude for all the great and small gifts of the Lord.

Eternal be thy memory, fellow servant and friend. May the Lord rest thy soul in the habitations of the righteous.

The Council of the Moscow  
Theological Academy  
The editorial staff of "The Journal"  
of the Moscow Patriarchate





## The Soul of the Resurrected

On the Words of the Gospel According to St. Mark (Ch. 5, vv. 35-43)

**W**e heard today, brothers and sisters, the narrative of the Gospel about the raising of the daughter of the ruler of the synagogue. Christ performed many miracles, He healed many and He restored to life some that were dead. Even at Christ's departure the doors were opened (Mt. 27. 52) and the dead returned to life. Christ will resurrect all who believe in Him, and give them life eternal, for He made a covenant with men to give them everlasting life. Thus it is not the miracle of the resurrection of the damsel that I want to draw your attention this day, but to the words of the Evangelist about the fact that *straightway the damsel arose, and walked, and that Christ said that something should be given her to eat* (Mk. 5. 42-43).

These words of our Lord reveal a great mystery of spiritual life. When the soul is dead it is lifeless, it does not want to act. And here lies the terrible power of sinful pessimism. It says the spiritual exhortations of Orthodoxy and ascetics that the gravest of sins, the greatest spiritual downfall is—despondency. Despair, despondency, inactivity and weak-willed enfeeblement of the spirit cause the death of the soul, which by its nature cannot die, yet is deprived of its full natural life. The soul, resurrected by Christ and healed of its sickness, cannot help living and acting. Let us recall St. Paul's words: *For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in* (Eph. 2. 10).

The resurrected maiden was in need of bodily food to live. But those who live in the Church should think, first of all, of spiritual food. You remember what Christ said to the crowd: *Ye seek me... because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life* (Jn. 6. 26-27).

And this food, indispensable for everlasting life, Christ's Holy Church gives her children today.

It is that same Church that received for the first time the Holy Sacrament in the chamber of Zion. It is that same Church, which has followed in the footsteps of Christ for many centuries along earthly paths fulfilling the great work begun by Him of resurrecting and saving men.

The power of Christ's Church is not in her external might, not in riches and not in worldly glory, her power consists in the fact that she can awaken the soul and give it what it seeks, what it thirsts for to attain eternal life.

The soul seeks spiritual purity. The soul seeks inner peace and joy. The soul seeks love—a love that can regenerate man and join two, three, and all the multitudes into one great family.

This food God gives us through His Holy Church, and the Church is you and all of us together. We are called to fulfil the commandments of Christ—to give food to every soul that has been resurrected or awaits resurrection. This is the commandment of Christ, it is His behest and exhortation to His disciples and followers. Therefore, while repeating these words of our Lord Jesus Christ, the Holy Gospel calls us today to feed our soul with immortal food.

When we attend Divine Liturgy our souls are reborn, it is as if the soul is restored to life from the depths of our daily cares. There awakens in it a thirst for spiritual activity and spiritual food.

And that is why, first of all, we must give our hungering and thirsting soul the desired food.

Nothing nourishes the soul so completely and tangibly as charity rendered in the name of Christ to our neighbour who is in need of our help. In doing this, we fulfil the will of our Lord Jesus Christ Who commanded the earthly

parents of the resurrected damsel give her something to eat, and He left the same commandment to His Church—to nourish her spiritual children resurrected by Christ Himself.

So let us also fulfil this commandment of Christ, without postponing indefinitely when a happy occasion may arise, but this very day, this Sunday carry out Christ's behest and give food to our thirsting soul in ardent prayer for love, for peace, for our whole life and our dear ones and for all mankind. Amen.

Archbishop PITIRIM of Volokolamsk

## The Feast of the Presentation of our Lord Jesus Christ

*Yea, a sword shall pierce through thy own soul also... (Lk 2. 35)*

**T**o every purpose there is time and judgement, says the wise Ecclesiastes. *A time to be born, and a time to die... A time to love and a time to hate... A time to weep, and a time to laugh; a time to mourn, and a time to dance* (Eccles. 8. 6; 3. 2, 8, 4).

These words of deep meaning spoken by a God enlightened sage of ancient times are reflected in the Rules of the Holy Orthodox Church which regulates her liturgical life, in which, according to the words of the Apostle, all things should be done *decently and in order* (1 Cor. 14. 40).

On the days of the Lord's Great Feasts, especially at Christmas and Easter, we are full of joy and happiness, laying aside, for the time being, with the Church's blessing, grief over sins committed and sorrow at the thought of our unworthiness and moral imperfection. Is it possible to mourn and cry over our sins when the churches resound with the life-asserting words of our teacher? "Enter and share the joy of our Lord... The feast is ready, partake of it in delight... come all ye and enjoy the Feast of Faith, receive the riches of grace. Let no one deplore his weaknesses... let no one cry over his sins."

On the other hand, can we play and

enjoy ourselves during days of fasting, especially during Lent and Holy Week when the Holy Church reminds us of the hour of death and the Last Judgement, and of how the King of kings and the Lord of lords cometh to slay and to give Himself to be the food of the faithful.

And what are the special features of the Feast of the Presentation of our Lord? Is it a time of gladness and enjoyment, or is it a time when we are called, without leaving our joy in the Lord, to examine ourselves thoroughly and concentrate spiritually?

The Feast of the Presentation of our Lord Jesus Christ is intentionally celebrated by the Church straight after the radiant days of the Nativity of Jesus Christ and the Epiphany, when Christians are preparing themselves for Lent, prayer and contrition. In the divine service for the Presentation of our Lord there is occasion for both joy and grief, for exultation and gentleness bordering on sorrow.

*Rejoice, O Mother of God, Virgin, full of grace; for from Thee hath arisen the Sun of Righteousness, Christ our God.* How much serene joy there is in this festal troparion that fills our souls during the Feast of the Nativity of Jesus Christ, when, in the wake of Bethlehem shepherds and the Wise Men



hurry to the manger of the Divine  
and with all our heart: to adore  
Thee, the Sun of Righteousness, and to  
Thee, the Dayspring from on  
? Marvellous, gladdening echoes of  
Christmas, lending wings and joy to  
soul, ring also in other canticles of  
present feast.

But we hear other words as well,  
that make us meditate over the  
paid for this great joy. Having  
glorified God with the inspired words:  
*now lettest thou thy servant de-*  
*part in peace, O pious elder, Simeon, blessed*  
*Joseph and Mary, the Mother of Jesus,*  
*said to the Immaculate Virgin:*  
*Behold, this child is set for the fall and*  
*rising again of many in Israel; and for*  
*signs which shall be spoken against;*  
*and a sword shall pierce through thy*  
*soul also,) that the thoughts of*  
*thy hearts may be revealed (Lk. 2.*  
*5).*

Could the Blessed Virgin understand  
the terrible mystery contained in the  
men's words? For the time being  
the words remained for Her a holy  
mystery. Notable are the words spoken  
by the ever memorable Metropolitan  
of Moscow concerning this:  
Thou Blessed amongst women! Thou  
Immaculate amongst daughters of  
men! The wise elder Simeon did not  
hesitate to entrust Thee with this awe-  
some mystery: *A sword shall pierce*  
*through thy own soul also...* A day of  
travail and awe, withal of salvation, the  
day of Crucifixion resolved for Thee the  
fulfilment of the prophecy. The crown of  
thorns worn by Jesus, the nails that  
crucified Him, the spear that pierced  
His wounds, His woeful cry, His  
anguished gaze—this was the sword that  
pierced Thy maternal heart, as deeply as  
Thy incommensurably perfect love, as  
Thy incomparable purity... Today when  
Thou dwellest in the divine glory of  
Thy Son... Thou seest in the Light of  
the purpose for which the sword  
pierced Thine own pure soul."

Beloved brothers and sisters in the  
Faith, with veneration attending the  
Feast of God, the Holy Church in her  
canticles for the Feast of the Presenta-  
tion of our Lord Jesus Christ carries  
her thoughts from the Temple of Jerus-  
salem, where the Parents had brought  
the Infant Jesus to fulfil the law, to

Holy Golgotha. "The sword, as spoke  
Simeon,"—thus says one of the festive  
canticles, "shall pierce Thy heart, O Im-  
maculate Lady, when Thou beholdest  
Thy Son—the Sun of Righteousness  
arisen... by the lawless like  
a criminal raised upon the Cross, given  
vinegar mingled with gall to drink, His  
side pierced, and His hands and feet  
nailed to the Cross..."

A Christian must always be joyful.  
But this joy is not the joy of unconcern  
and light-mindedness towards life. It  
is the joy of communion with God, an  
indissoluble union with Christ, a com-  
plete submission to Him, the dying and  
rising with Him,—a joy, of which St.  
Paul writes: *Who shall separate us*  
*from the love of Christ? shall tribula-*  
*tion, or distress... or peril, or sword?...*  
*For I am persuaded, that neither death,*  
*nor life... nor things present, nor*  
*things to come... shall be able to se-*  
*parate us from the love of God, which*  
*is in Christ Jesus our Lord (Rom. 8. 35,*  
*38-39).*

In every church there is an image of  
Holy Golgotha. Every time we enter a  
church, let us contemplate this image  
with veneration and say a prayer of  
thanksgiving and sincere contrition.  
And then we shall be able to understand  
much in the wonderful blending of ra-  
diant joy and serene sorrow that are  
so characteristic of the Feast of the  
Presentation of our Lord. From Holy  
Golgotha, as from the beginning of  
beginning, the time proceeds for our  
birth into eternity, and the time to die  
to sin, the time to love God and His  
sacred law, the time to hate evil, the  
time to bewail our unworthiness, and  
the time to glory in every gift bestowed  
upon us by the Father of Light...

The Divine Sufferer, uttered hereto-  
fore unheard words of forgiveness and  
compassion towards sinners: *Father,*  
*forgive them; for they know not what*  
*they do* accomplished a wonderful and  
indescribable miracle of sacrificial Di-  
vine Love. "Do you want to see a  
miracle every day?" says St. Tikhon of  
Zadonsk, "then daily meditate on the in-  
carnation and suffering of Christ." This  
gives us a happy assurance that we are  
also loved by Christ, that for us, too,  
His Precious Blood was shed...

By meditating upon Golgotha, we invariably feel our own infinite guilt for the death of Christ, and a feeling of great responsibility awakens in us for the incredible injustice that had actually taken place, that had caused the crucifixion of the Most Perfect amongst the sons of men. "The human mind cannot encompass the greatness and loftiness of God's love, poured upon us through Jesus Christ," says St. Philaret, Archbishop of Chernigov. "The more terrible is ingratitude before such love."

Our Lord, during His earthly life, through His munificences and miracles, His meek and humble service to mankind, showed us the plenitude and perfection of love and compassion. But men reciprocated with blackest ingratitude. And it seems that Divine Truth Itself and Christ the Meek Sufferer Himself appeal to our conscience through the words of this canticle: O my people! What have I done to you, and what have ye given Me in exchange. Gall instead of manna! Vinegar instead of water. Instead of love do ye nail Me to the Cross" (Mattins on Good Friday, Antiphon 12).

And it seems that these words contain the entire force, the sharpness of that invisible sword that pierced the heart of the Mother of God at the foot of the Cross of Her Divine Son. These words are meant not only for the Jews of old, the high priests and scribes who were directly guilty of this terrible event, but for us the children of the New Israel no less. For we, too, who have entered Christ's Church through Baptism, and call ourselves Christians, and enjoy all the blessings proceeding from the holy and world-redeeming Golgotha, often, alas, reply to our Lord's behests and call to a pure and worthy life, with utter lack of feeling, and oftentimes with the blackest ingratitude of His tormentors. But we like to spare ourselves, and think little about these things. We rarely enter the inner temple of our souls, seldom fairly assess our actions, thoughts and feelings, and often suffer from spiritual blindness. "He has sight but is blind," says St. Gregory the Theologian, "who does not see how pernicious his sin is."

Dear brothers and sisters, in many

things we offend all, (Jas. 3. 2) but, we have an advocate with the Father Jesus Christ the righteous (1 Jn. 2. 1). Let us recall another Apostle's words... *charity shall cover the multitude of sins*" (1 Pet. 4. 8). So let us remember the words of St. Simeon the Receiver of God: *Behold, this child is set for the fall and rising again of many in Israel* and sincerely, lovingly pray for those of our brothers, for whom, even today Holy Golgotha remains a subject for altercation. Let us abhor sin and incessantly struggle against it, turning to the Founder of our Faith and the Accomplisher of Ascetic Deeds—our Lord Jesus Christ, and praying to our common Sorrower and Intercessor—the Most Holy and Most Blessed Virgin Mary, Mother of God. Let us grasp the essence of the joy and quiet sorrow that filled the pure heart of the Mother of God, as She listened to the prophetic words of St. Simeon. Let us learn from Her, Who has experienced the injustice perpetrated against Her Son more than any other, complete submission to the will of God, to be ready to accept everything with gratitude from the beneficent hands of God, to bear everything with patience and love.

Of the Lord it is said by the Apostle: *for in that he himself hath suffered being tempted, he is able to succor them that are tempted* (Heb. 2. 18). And so also the Blessed Virgin Who suffered as none other has ever suffered on earth except the Crucified Saviour Himself, having passed the crucible of suffering at the Cross, She can now, through Her motherly love and Her all-powerful prayers to Her Son, to help each one of us to understand and experience the incessant salutary action of what took place on Golgotha, so that our heart may open to receive God's love.

Gradually, through spiritual purification and improvement, we begin to understand how salutary for us were the fruits of redemption gained by our Lord, and that thanks to them we can become *the temple of God* (1 Cor. 6. 16)... *the temple of the Holy Ghost* (1 Cor. 6. 19).

Then again we begin to understand that *godly sorrow worketh repentance to salvation not to be repented of*



7. 10), that it does not contradict joy behested to Christians but leads the joy about which our Lord spoke His disciples: *Verily, verily I say to you... ye shall be sorrowful, but*

*your sorrow shall be turned into joy... and your heart shall rejoice, and your joy no man taketh from you* (Jn. 16. 20, 22). Amen.

Prof. Archpriest LIVERIY VORONOV

## The First Sunday in Lent

*I say unto all, Watch* (Mk. 13. 37). In these words our Lord Jesus Christ pointed out the great significance of man's life—a heavenly gift of purity and great mystery.

The God-loving Fathers of the Church, meditating on the great purpose of man's life, compared it to the sea, where storms and misfortunes await man. Everyone knows how attentive and unsuspecting one must be to steer a ship clear of rocks and without wreck—bringing it safely to shore... "Forasmuch as I behold the sea of life surging with the tempest of temptations, I have fled to Thy tranquil haven and cry aloud unto Thee: Lead Thou my life free from corruption, O Most Merciful God."

Other God-loving fathers and teachers have compared human life to a battlefield where man carries on an incessant struggle with a strong and invincible enemy. How alert and vigilant one must be during a battle to win the victory; what care and effort not to let the enemy overcome one!

Some God-fearing fathers and teachers liken man's life to a rich house which is constantly threatened with destruction. Such a house needs a vigilant, ever-ready and reliable watch night and day. But most inspiring of all is our Saviour's fatherly behest: *I say unto all, Watch!* Take ye heed, watch and pray that ye succumb not to sin and death. Because of our inattentiveness to God and all that surrounds us, our sins grow. Sin weakens our spiritual and moral strength; enslaves, oppresses and mocks us; deprives us of what we love and hold dear, and upsets the criterion of virtue in our mind and heart. Sin begets death! alas, the death of the soul is fierce, according to the Apostle. It irrevocably takes away all our expectations and hopes.

According to the righteous and the pious Lent is an appropriate time to watch and study oneself. So let us avail ourselves of the time to penetrate the meaning of our Lord Jesus Christ's call: *I say unto all, Watch.*

Watch and guard your mind! Do not let evil thoughts arise, thoughts that destroy our sacred faith!

Watch and guard your will! Do not allow it to carry out evil desires.

Watch and guard your heart! Remember that our heart may be the temple of the Holy Spirit, as well as a receptacle for things evil, unclean, lustful and abominable.

Watch and guard your imagination! Do not let it stray beyond piety, do not cloud it, and do not darken the image and likeness unto God, within you.

Watch and guard your memory! May all that we acquired from our mothers, our good teachers, selfless and loving spiritual fathers, remain safely stored within it! May all that is taught in the Gospel, by the Holy Apostles and the Holy Fathers of the Church be impressed upon it. May all that is beautiful, noble and elevating enter the doors of our memory, like the fragrance from the censer for the Holy Sacrifice, like the light of dawn that leads us out of the darkness of night.

Watch and guard your body! Do not let it have power over your spirit. Let the body be a true helper, an obedient pupil of your soul. And if it becomes self-willed, let us control it, however dear and close to us it may be, let us subdue our body with prayer, fast and labour.

And so, let us open our heart again to the unforgettable words of our Lord, Who loves mankind: *I say unto all, Watch.* Amen.

Archpriest ANDREY SERGEYENKO



## Presentation of Diplomas of the Soviet Committee for the World Congress of Peace Forces

On December 28, 1973, at the residence of His Holiness Patriarch Pimen of Moscow and All Russia in Moscow, novelist Boris N. Polevoy, Chairman of the Soviet Peace Fund, presented a diploma of the Soviet Committee for the World Congress of Peace Forces to His Holiness Patriarch Pimen with thanks for his active participation in the preparation and work of the Congress. Diplomas were also presented to Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate; Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergius Lavra; Archpriest Matfey Stadnyuk, Secretary of His Holiness, and Aleksey S. Buyevsky, Secretary of the Department of External Church Relations.

The diplomas were also received by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, and by Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine.

The ceremony was attended by: V. G. Furov, Deputy-Chairman of the Council for Religious Affairs of the USSR, Council of Ministers, L. G. Nikonov, Executive Secretary of the Soviet Peace Fund, G. T. Drozdov, Secretary of the Fund, and V. A. Beskodarov, head of the Protocol Department of the Fund.

B. N. Polevoy warmly congratulated the recipients, and V. G. Furov delivered an address of greetings. His Holiness Patriarch Pimen expressed cordial thanks on behalf of himself and other recipients for the high value set upon the part played by the Russian Orthodox Church in the preparation and work of the Congress.

## Communique of the Meeting of CPC Leaders

The leaders of the Christian Peace Conference—President Metropolitan Nikodim of Leningrad and Novgorod, Vice-Presidents Dr. Tibor Barthá, Dr. Herbert Mochalski, Mr. Abraham Thampy, Dr. Heinrich Hellstern, and General Secretary Dr. Karoly Toth—met in Moscow on January 24, 1974. They studied the results of the CPC activities in 1973. The successful development of the Christian peace move-

ment and the strengthening of its cooperation with religious and secular organizations and movements which are also seeking the establishment of lasting and just international peace were noted with satisfaction. In the connection of particular importance were the following CPC measures implemented last year: the session of the CPC Committee for the Continuation of Work held in Zagorsk, USSR, from Ma-





**Moscow meeting of CPC leaders on January 24, 1974**

to 28; the session of the CPC Working Committee in Cedar Glen, Canada, from September 23 to 28, and the participation of the CPC delegation in the World Congress of Peace Forces in Moscow from October 25 to 31. They also considered the tasks facing

the Christian Peace Conference in 1974. In particular they discussed questions pertaining to the sessions of the CPC Working Committee to be held in Prague in March (12-16), of the five standing CPC study commissions, and of the Christian Conference for Peace in Asia.

## Women's Consultation

According to the decision of the Working Committee's session in Cedar Glen, Canada, in September, 1973, the first CPC Women's Consultation was held in West Berlin on January 14-17 at the invitation of the CPC West Berlin Regional Committee to prepare the CPC participation in the International Women's Year which the UN declared to be 1975.

Thirteen Christian women—delegates and friends from Austria, Hungary, GDR, Netherlands, the USSR, Sierra Leone, Finland, France, the FRG, Sri Lanka—took part in the proceedings of the consultation which held its sittings at the centre of the CPC West Berlin

Regional Committee. The Russian Orthodox Church was represented by Nina S. Bobrova.

On January 15, Rev. Ilsegrit Fink (GDR) carried out a biblical study in the course of which she revealed the significance of the Most Holy Virgin Mary as the Mother of our Lord Jesus Christ in the light of the Holy Bible, and made a comparison between the understanding of this significance now and in the past. She also spoke of the meaning of life of man created in the likeness of God.

That same evening a reception was given in honour of the participants in the consultation attended by represen-

tatives of various Christian communities of West Berlin.

During their four-day intensive work the participants in the consultation studied the UN Declaration on Discrimination against Women and the UN Resolution declaring 1975 as "International Women's Year" both passed by the UN General Assembly in 1973.

Conditions under which women live in the West, the East and in developing countries were thoroughly considered and the possibilities of combating discrimination and oppression of women still in existence in many countries were studied. It was stressed at the consultation that the Churches should take a part in emancipating women with the view of attaining for them equality and all human rights including their full-fledged participation in the economic, cultural, political and public life of their societies. This struggle is also linked up with the strengthening of peace on earth.

In the debate, delegates to the consultation spoke of the role played by women in the Churches and societies of their respective countries.

Comparisons were made between the positions of women in socialist, non-socialist and developing countries.

With the view of elaborating clear-cut proposals the participants in the consultation subdivided into three groups to prepare a preamble to the final documents, to formulate suggestions and resultant documents and make an analysis of the work done.

The following documents were adopted: 1) Preamble to the final documents; 2) Report on the Consultation; 3) Brief report for the CPC Bulletin; 4) Practical suggestions for the CPC participation in International Women's Year to be submitted to the CPC Working Committee; 5) Letter addressed to the United Nations in response to the Ge-

neral Assembly's Resolution declaring 1975 International Women's Year.

A genuinely friendly atmosphere prevailed during the proceedings of the first CPC Women's Consultation and its participants left West Berlin with a feeling of sincere gratitude to the CPC West Berlin Regional Committee headed by Sister Be Ruis for its heartfelt hospitality, with deep satisfaction in the work done and with a desire to bring its results to the notice of the Churches and communities.

NINA BOBROV

## Meeting in Moscow

At the invitation of Metropolitan Nikodim on January 28, 1974, a conversation was held according to mutual agreement by the President of the Christian Peace Conference Metropolitan Nikodim, the CPC General Secretary Dr. Karoly Toth, Prof. Dr. J. de Graaf, Miss Irene Jacoby, Dr. Heinz Kloppenburg, Prof. Dr. A. Satake and Rev. Martin Schwarz. Prof. Dr. Georges Casalis was prevented by his illness from taking part.

The participants unanimously agreed to hold a seminar in the near future open to all on the theme: "What the Word Christian Means in Peacemaking."

It was also agreed that an "International Peace Meeting of Christians" should be equally open to all.

## CHRONICLE

On December 8, 1973, a consultation of the leaders of the CPC standing commissions was held in Prague under the chairmanship of the CPC Vice-President Dr. Heinrich Hellstern. Aleksey S. Buyevsky, Vice-Chairman of the International Commission, also took part.





## "TSERKOVNY VESTNIK" 1972-1973 (Journal of the Polish Orthodox Church)

Among the articles which appeared in "Tserny Vestnik" in 1972 those dealing with liturgical matters are of special interest. They contain much historical material on liturgical practice, Church rites and singing. A review of Akathistic Composition in the Russian Orthodox Church," devoted mainly to the akathistoi composed in the nineteenth and twentieth centuries, was published in instalments in a number of issues. Some of the akathistoi are ascribed to the leading hierarchs of the Church, such as Metropolitan Sergiy, later Patriarch of Moscow of All Russia (†1944), who is the author of a number of akathistoi to the Resurrection of Christ and to the Most Pure Theotokos in honour of Her icon known as "Serafimo-Diveyevaya" called 'Eleusa'. After dealing with the history of the composition of these hymns and analysing the historical and narrative part of the kontakia and oikoi the reviewer, Archpriest A. Znosko, describes their author, Metropolitan Sergiy, as a daring and independent writer and poet endowed with a great gift of piety and faith, whose compositions are distinguished for their profound theological thought. The compositional and stylistic merits of these hymns are undeniable: his akathistoi are concise, the kontakia and oikoi are well balanced, and the theme is expressed in a succinct and harmonious form. The hymns written by Metropolitan Sergiy are imbued with the spirit of earlier examples of akathistic composition and at the same time they are models of original creative endeavour. Thus the kontakia of Akathistos to the Resurrection of Christ omit the usual psalmodic *Alleluia*, replacing it everywhere with the Paschal Troparion — something unique in akathistic composition up to now; all the petitions in the oikoi of this akathistos begin with the joyous "Christ is risen" instead of the customary *Rejoice*. The Akathistos to the Most Pure Theotokos in honour of Her icon "Eleusa" also expresses Patriarch Sergiy's profound veneration for St. Seraphim of Sarov, whom he regarded as his special heaven-

ly protector. It is interesting to know that this akathistos is written in verse, with strict observance of rhyme and rhythm. The poetic form further enhances the prayerful mood of this work. The reviewer's summary of the hymnals compositions of Patriarch Sergiy is convincing: "The outstanding poetic gift of the author, combined with his exceptional musicality, enabled him to create an original work, unique of its kind, hitherto not encountered in the treasury of Russian akathistic writing (about the Akathistos to the Icon "Eleusa" — *Ed.*). Patriarch Sergiy's akathistoi introduce vitality into Russian hymnology and constitute a precious contribution to the treasury of ecclesiastic poetry."

In the nineteenth century a considerable contribution to the composition and arrangement of Russian akathistoi was made by Archbishop Innokentiy of Kherson.

The most interesting information about the akathistoi under discussion is to be found in issues Nos. 1, 2 and 5.

A lengthy article "The Problems of Liturgical Language" considers the diversity of rites in the Western and Eastern Churches, the changeability of liturgical services, of canons and chants, and the thought is expressed that if a given Church is multinational and allows the divine service in various languages this by itself predetermines the existence of different rites. One should keep in mind the unquestionable fact that every people express their attitude to God in keeping with the specific nature of their souls. That is why the Church, while allowing a divergence of rites, has always been concerned with preserving the oneness of God-given faith.

Starting with issue No. 5, the covers of the magazine carry sacred hymns of eight tones in Church Slavonic, set in Russian type: troparia, kontakia; stichera and hirmoi.

The articles and feature stories dealing with individual churches and monasteries or inner life of the Church, with Orthodox shrines and relics and Church feasts in Poland are written

with great feeling and imbued with lyricism (issues Nos. 2, 3, 4, 5 and 6).

The highly instructive character of the sermons which appear in the magazine deserve special mention. Pastoral exhortations predominate in them, and the sermons are written in a lofty contemplative tone (for example, in issue No. 2).

The magazine allots many pages to describing the life of Orthodoxy and other religions abroad. A number of articles are devoted to the Primate of the Local Churches, those who have departed this life and the newly-elected, and the visits to Poland of the Orthodox hierarchs from other countries. Thus, issues Nos. 6 and 7 carry an article which tells of a visit to Poland by the Chairman of the Department of External Church Relations of the Autocephalous Orthodox Church in America, Archbishop Kiprian Borisevich of Philadelphia and Pennsylvania, who was born in the town of Chelm, Poland.

The magazine often reprints articles from publications in other countries, dealing with Church and social life, and various statistical information.

Issue No. 2 has an article "Archpriest Sergiy Bulgakov," written by the Director of the Metropolitan Chancellery in Warsaw, Hieromonk (now Hegumen) Simon Romanchuk. The article makes use of some hitherto unknown material and quotes excerpts from the writings of this theologian.

Issue No. 7 carries an article by Archpriest George Klinger, a well-known Polish theologian and ecumenist, docent at the Academy of Christian Theology in Warsaw, "Early Christian Tradition in the Teaching and the Spirit of the Eastern Churches," in which he traces theological-philosophical thought from the time of the Early Church and the Holy Fathers to the theologians of today. The article stresses the considerable contribution to the development of Christian religio-philosophical and theological thought made by such Russian thinkers as A. Khomyakov, V. Soloviev and others who remained true to the patristic heritage and whose systems are based on it. The author concludes that "the decisive role of Early Christian tradition in Orthodoxy... is rapidly becoming a powerful motive force of modern theological thought ... Inspiration is drawn from the inexhaustible treasury of patristic thought... The guarantee of success ... lies in the indisputable, ever-living ties bet-

ween Orthodoxy and the Early Christian tradition."

The magazine gives plenty of space to questions concerning the defence of peace. The most important information of this kind appears in issue No. 7, on the participation of the Orthodox Churches in the struggle for peace, and the leading role of the Russian Orthodox Church in modern peacemaking is stressed. The author I. K. Ankhimiyuk, writes: "The Russian Orthodox Church accorded her support to such well-known non-Orthodox Church figures and peace champions as Rev. Hewlett Johnson, Dean of Canterbury, Pastor Martin Niemöller, Professor Hans Ivand, and others. An attentive observer can easily see that Orthodox theology greatly influences general theological prerequisites of Christian participation in the peace movement. Not infrequently the Orthodox Church acts as the initiator of new undertakings in this sphere."

In 1973 "Tserkovny Vestnik" kept to the basic scheme of the materials published in the previous years; it contains many sermons of the Holy Fathers and excerpts from their writings on some particular Church feast or event. The magazine has much information on ecclesiastical life in Poland.

One of the most interesting articles is "The Foundation of Patriarchalism in Russia" (issue No. 2), which is a review of the life and work of the Russian patriarchs in the pre-synodal period including the false Patriarch Ignatius Greek by nationality and the appointee of Dmitry I the Pretender. The article "The Re-establishment of the Russian Patriarch" (issue No. 9) describes the life of Their Holinesses Patriarchs Tikhon, Sergiy and Aleksiy.

Many of the sermons published in 1973 were written by noted Russian hierarchs and preachers such as: Archbishop Innokentiy of Kherson, Archbishop Nikanor of Kherson, and Archpriest V. Amfiteatrov (issues Nos. 3, 4 and 5). Some of the issues carried excerpts from the writings of St. Demetrius, Metropolitan of Rostov, Prof. M. Skaballanovich (about Orthodox feasts) (issues Nos. 5 and 6), and Bishop Theophanus the Recluse (issue No. 8). The magazine also has reprints from other publications.

In 1972 and 1973 the magazine published many photographs of icons, churches, monasteries, leading hierarchs and pontifical services.

**Father ALEKSANDR DUBROVSKY**





## The Significance of the Orthodox Church for the Ecumenical Movement

The Evangelical quarterly Ecumenical Review (Ökumenische Rundschau) published in Stuttgart included in its fourth issue for last year a series of articles to mark the sixtieth birthday of Dr. Adolf Wischmann, President of the Department of External Church Relations for the Evangelical Church of Germany (FRG). Wischmann is well known to the Orthodox Churches, and in particular the Russian Orthodox Church. In view of this Professor Edmund Schlink in his article for the jubilee issue turns the question of the significance of the Orthodox Church for the ecumenical movement. Professor Schlink has taken part in theological discussions between representatives of the Evangelical Church of West Germany and the Russian Orthodox Church. He was a member of his Church's delegation at the VI Theological Conversations held in November 1973 at the Trinity-St. Sergius Lavra.

We give below the article by Professor Edmund Schlink of Heidelberg University in abridged form.

\* \* \*

The conception of the ecumenical movement and the convocation of the major conferences in Stockholm (1925) and Lausanne (1927) are unthinkable without the participation of the Orthodox Churches. Since 1961 the Russian, Romanian, Bulgarian and Serbian Orthodox Churches have also taken part in the ecumenical movement. From the very outset representatives of the Orthodox Churches were welcomed

by the other Churches with joy and profound respect. This applies above all to the Lutheran Church, the leading figure in which was at that time Archbishop Nathan Söderblom from Sweden. For indeed Luther and Melancthon had been quite convinced that they were one in faith with the Orthodox Church. They had admittedly rejected certain distortions to be found in the mediaeval Latin Church and the Renaissance Papacy, but not the Eastern Church. Only in the historical sense were they adherents of the great schism between the East and West, but they themselves had neither created that schism nor advocated it. The correspondence between a theology professor from Tübingen and the Ecumenical Patriarch Jeremiah in the sixteenth century makes this clear, although it was later to emerge that the differences between the two Churches were greater than originally assumed. Orthodox participation in the ecumenical movement was also greeted with particular enthusiasm by the Anglican Church.

Yet it should not be overlooked that the representatives of the Orthodox Churches were frequently to feel themselves isolated and misunderstood at the World Council of Churches and indeed that this sense of uneasiness has even increased in recent years for some representatives. It is clear that mutual barriers to understanding exist here. For this reason I shall attempt in this lecture to reach a closer understanding of the Orthodox Church and am anxious at the same time to ask my Orthodox brothers if such an attempt to analyse their spiritual outlook meets with their approval.

## I. Fundamental Significance

In the context of this lecture it is impossible to provide a broad picture of the specific nature of the Orthodox Church as compared with the other Christian Churches. Here I must simply single out certain points which appear to me particularly significant.

Since time immemorial divine service has been central to Church life. Men are called from the world outside to it and then sent out again into the world to minister. It is in the liturgy that Jesus Christ gives Himself to the faithful and transmits to them His behests. During divine service not only are Christ's death and Resurrection commemorated and not only is the covenant of His Coming proclaimed, but all Churches, while looking back in commemoration and forward in anticipation, are convinced that the Lord Who was made manifest in the past and Who is to appear in the future is present at divine service. Yet in no other Church is the biblical witness of the salutary acts of God which have been accomplished or have been promised unto us so essential to the structure of the hymns and worship, and so thoroughly elaborated as in the Eastern Church. Not only is this biblical witness read aloud and proclaimed but offered anew in doxology, i. e. in glorification of God.

Here it is not only the salutary acts of the Lord that are praised but God Himself, Who in the glory and love of the Father, the Son and the Holy Spirit is One and the Same now and for ever. Worship of this nature bridges distances not only between the present and the past in the history of Jesus Christ, but also between the present and His Second Coming in the future. In no other Church is the transformation of man begun through the Resurrection of Christ and the fulfilment of man expected from His Second Coming witnessed in such a universal, triumphant spirit as in the Orthodox Church. The whole of mankind, indeed the whole of the cosmos is renewed for Christ's victory is all-embracing. In the Divine Liturgy the faithful become part of this victory. In the light of this certainty of final victory and the all-embracing

transformation, the struggles of this world and also the contradictions between the Churches acquire a temporary and transient character. In doxology they have already been overcome. In this sense the Divine Liturgy of the Eastern Church is a rich source of ecumenical stimulus.

The specific nature of the dogma of the Eastern Church also possesses marked ecumenical significance. Here we are dealing not so much with matters of content, for it is in similar statements of dogma that the Roman Church and the Reformed Churches confess the Triune God and Jesus Christ as true God and true Man. Yet most noteworthy is the fact that the development of dogma in the Orthodox Church proceeded within the framework of liturgical worship and that unlike the Churches of the West the Orthodox Church did not define dogmas that did not fall within the structure of doxology. This means that we do not find special dogmas concerning the freedom of man's will or the absence of such freedom, concerning the relationship between the parts played by God and man in the act of receiving grace, concerning the interaction between the Holy Spirit and water in Baptism, and between bread and the Body of Christ in the Eucharist. The very formulation of these questions reflects a shift away from the liturgical experience, that is, away from the existential act of receiving grace and the Sacraments to a position of theoretical reflection, in which it is deemed possible to grasp and define the relationship between divine and human action. Thus it is inevitable that when decisions were taken on these questions in respect of dogmatic definitions that were to be binding for all concerned, contradictions and differences came to the surface. Some dogmatic problems arose only as a result of shifts away from existential and elementary professions of faith, that is, away from prayer, confession and witness. The specific character of the Orthodox Church does not find expression in the fact that she has foregone a theological discussion of these questions. The only difference is that, unlike the Western Churches her contributions to these themes have not



en formulated in specific dogmas. For example, Orthodox teaching on the Sacraments is to be gleaned above all from the interpretation of baptism and the Eucharist and from the teachings of the Holy Fathers and not from some specific dogma. The fact that the dogma of the Eastern Churches is confined itself mainly to christological-trinitarian glorification and has gained its place in liturgical life, means that the Orthodox Church is fundamentally more open to theological discussion of new problems than the Roman Catholic Church, for example, which has tied herself down through an incredible accumulation of dogmatic definitions. And at the same time, in comparison with the "dogmatic Christianity" of left protestantism the Orthodox Church possesses the advantage of a clear christological-trinitarian foundation, from which position contemporary problems must be tackled anew each time.

In the Orthodox Church the memory of the Greek Fathers is kept alive with particular intensity. It is their energetic struggle and speculative approach to problems set by gnosis and Greek philosophy that provided the basis for formulation of the dogma of the Holy Trinity which underlies subsequent theological work and development of dogma in all parts of Christendom. With St. Augustine and St. Thomas Aquinas as well as Luther and Calvin we read their works on this. The spirituality and intensity with which the Early Christian Fathers penetrated and solved the problems of their times is a constant spur and imperative obligation for each Church to expose and resolve various problems and preserve the inviolateness of faith in subsequent ages with similar vigilance, energy and lucidity.

The unity of the Early Church lay in the community's structure. Even when ministers of the Church were divided into three groups (bishops, presbyters and deacons) the community structure remained always intact. The unity of the Church lay not in the uniformity of dogmatic pronouncements, for indeed a large number of localized creeds have been handed down to us from those early centuries, which in relation to

certain premises of dogma do not coincide. The unity of creed found expression in the mutual acceptance of various creeds as witnessing one and the same truth. Nor was the unity of the Church to be found in canonical uniformity and definitely not in any jurisdictional centralism, but in mutual recognition of bishops and hence in the community structure within which the bishoprics of those communities which had been founded by the Apostles, enjoyed particular prestige on account of the importance attached to Apostolic Tradition. This structure of the community was preserved by the Orthodox Church even after the introduction of the offices of metropolitan and patriarch. The unity of the Orthodox Church lies in the community of Autocephalous Churches each of which has been set apart from the others through her penetration of a distinct cultural heritage and atmosphere. The highest instance of this unity is no one particular office, but the council and the decisions of the council are accepted by the faithful as binding. The liturgical, dogmatic and canonical ties are so strong that the Orthodox Church is shielded from any congregationalist or spiritualist misunderstanding of unity. This preservation of the structure of the community possesses considerable paradigmatic ecumenical significance. The union of divided Churches can only be conceived in the context of mutual acceptance of unity in diversity.

## II. Concrete Significance Within the Modern Ecumenical Situation

The World Council of Churches came into being in 1948 in Amsterdam as a result of the merging of two ecumenical movements that had already been in existence for decades, namely the "Faith and Order" and "Life and Work" movements, which were closely linked from the very beginning. One of the most important motives behind the work of the "Faith and Order" movement was shame at the strife between Christian peoples in the First World War, and one of the most important motives behind the activity of the "Life and Work" movement was the awareness of the common responsibility

shared by men believing in One and the Same Christ. In addition the International Missionary Council amalgamated with the World Council of Churches in New Delhi in 1961. Missionary work had also been bound up with the World Council of Churches since the very beginning. The lack of unity between Christians had long been recognized as one of the main reasons why the Christian message remained unconvincing for the non-Christian world. From the very beginning missionary work had been the source of some of the strongest impetus for unity of the Churches in faith and in Church order, and also for joint Christian action for peace and justice between and within nations. In this way ecumenical endeavours for a common faith, a joint liturgy, and mutual recognition of the priesthood, for joint evangelization and efforts to do away with injustice and poverty and to establish peace throughout the world have all come to overlap. In all these spheres considerable success has been achieved not merely in practical cooperation and coordination in mission work, but also in joint theological work. For example with regard to the interpretation of the Liturgy, Baptism, and the Eucharist, the priesthood and ordination, far more joint declarations can be made today than was possible at the beginning of the "Faith and Order" movement.

However, in recent years the centre of gravity has shifted with regard to the work of the World Council which called into question all its previous subjects of discussion and as a result its goal as well. Of course there have always been shifts of emphasis in view of which certain subject matter acquired greater significance depending upon the current situation. What is new, however, is the way in which certain tasks which from the very beginning were connected have in recent years been contrasted with each other by certain people who would have us see them as alternatives, thus giving rise to uncertainty regarding the actual purpose of the World Council of Churches: Is its goal the union of divided Churches in "Faith and Order" for joint witness before the world or campaigning for a just and peaceful

ordering of the world? The alternatives now open are different again: statements of faith or socio-political programmes, prayer or action, missionary work to spread the faith or development aid, Church unity or unity of mankind, inter-Church ecumenism or secular ecumenism, namely the transformation of the world through joint action of Christians and non-Christians.

In general these changes in ecclesiastical preoccupations, in my opinion have affected the Orthodox Church least of all. The Orthodox Church has preserved unimpaired the Divine Liturgy as the centre of all ecclesiastical action, so that the decisive element in dealings between men is that which takes place between God and man, namely, divine grace and its renewal of man. The exaltation in the Orthodox Liturgy of the transformation of man and the renewal of the cosmos as phenomena that have been engendered, indeed accomplished, through Christ's Resurrection, gives rise to a sense of confidence which liberates man for selfless service to his fellows, for God's salutary transforming act preceded our own action.

At a time when dogmatics are, to a large extent, suspect as mere ideologies that distract man's attention from his actual needs, the teaching of the Orthodox Church occupies a unique position on the strength of its doxological character and circumscription of its subject matter. For it is in worship man gives himself to God and partakes of God's eternal life. Just as in her teaching which consists in the act of existential devotion, God becomes all and everything for believers. Therefore this dogma is not an ideology but the living nucleus on the basis of which the believer reflects and scrutinizes the tasks and plans of this world and singles out his own task in the world. Dogma approached in this way is not heteronomous coercion but a source of liberating insight that brings men joy and helps them find their path in life.

If we take seriously the active, many-sided and discerning struggle of the Early Christian Fathers against misinterpretations and distortions of the Christian faith in their time, it pro-



des an important example in eliminating various distortions of faith today. They are, of course, of a quite different kind today. Far more than in that distant past we are concerned today to reach an understanding of man, and in particular of various humanist programmes which have taken shape as a result of the generalization of specific psychological, sociological or biological theories and discoveries. In this context correlation of facts and their applications play a role which the Early Christian Fathers would not have been in a position to contemplate. Therefore no direct answers to the problems of today can be found in their writings. However, the intensity of their struggle in relation to questions of Christology provides us with an example spurring us on to forge ahead with similar intensity from the biblical and patristic understanding of Man in God's image, and to submit the problems of today, including empirico-theological research, to equally serious critical analysis, as did the Early Christian Fathers, for example, in relation to the philosophical teaching on Logos.

The structure of the Eastern Church attempts to guard against any disruption of the Church hierarchy and also the domination of the universal priesthood by all believers. The community of the orders of Church office and the faithful worshippers at the same time provides a guarantee that the Church will not lose her true essence. The institution of the clergy provides a corrective to the priesthood of all the faithful, which in its turn provides a corrective to the clergy, when the danger arises that the liturgical medium of Church life will be forsaken. This interdependence keeps alive sensitivity and balance in relation to the problems and needs with which the Church must concern herself in the outside world, getting out from the medium of worship and dogma. This structure of the community therefore guards against polarization between Church centralism and the demands of Church democratization that has come into being in the Eastern Churches.

In view of certain conditions to which the Orthodox Church has been

exposed in the past, she has acquired moral authority in her role as public spokesman for the oppressed without giving rise to the suspicion that she is furthering her own interests in so doing. The Orthodox Church can be suspected less than certain others of aspiring after political power, when she takes a stand against injustice. At the same time in view of her history she is able to draw a distinction between divine salvation and temporal prosperity. Above all it is the task of the Church to call men to God and to preach the transformation of man which Christ's Resurrection ushered in.

In this way it would seem to me the Orthodox Church in addition to her fundamental significance takes on a particularly topical significance in the present situation within Christendom.

### **III. The Actualization of the Ecumenical Significance of the Orthodox Church**

It is important not to overlook the fact that the great significance of the Orthodox Church for the rest of Christendom is still not appreciated to this day by large numbers. But there are those who, just as the Orthodox Christians, firmly oppose the debasement of the liturgy and dogma and the resulting derogation of Church principles. Naturally this failure to be correctly understood is evident to the Orthodox and this is why they often feel themselves somewhat out-of-place at ecumenical gatherings. I have on occasions shared this feeling, when after giving voice to my thoughts on the ecumenical significance of the Orthodox Church I have met with the following response: "You have too high an opinion of the Orthodox Church, you idealize her. We do not observe those transforming forces which proceed from the Orthodox liturgy to mankind and the cosmos. Nor do we observe any liberation stemming from doxological dogma for theological thought and for witness to the faith, etc."

What are the reasons for these objections that are to be found among both Christians and non-Christians? Two answers can be given.

There is no doubt about it that non-Orthodox Christians make too little effort to understand the Orthodox Church. To this end it is necessary to study her history, liturgy, and fathers, and her later theologians and religious philosophers, and observe her path of championing the oppressed and above all of preserving Orthodox spirituality. When this is achieved many prejudices are dispelled and many practices appear in a quite different light. That is, for example, the experience of the Lutheran students who for nearly twenty years now have been attending the Orthodox Liturgical Seminar instituted in his time by the Russian professor, Lev Zander, in Heidelberg, and now continued each year by the Greek professor, Nissiotis, in Bossey (Switzerland), which culminates in joint participation in the Orthodox services for Holy Week and the Easter festival.

Yet, on the other hand, it is possible that Orthodox Christians do too little to make their Church easily comprehensible for outsiders. The question arises as to whether the Orthodox Church makes full use of those fundamental and broad possibilities open to her in the light of the specific nature of her liturgy, dogma, the teachings of the Church Fathers and her structure. If we recall the service of the Apostles which is something fundamental to all Churches, and which all Churches have at all times followed, we note the remarkable intensity and resilience with which St. Paul a Jew grasped the essence of the Hellenistic world of his time, penetrated the concepts of Hellenistic popular philosophy, the mysteries and gnosis and then made use of these concepts to further his preaching of the Gospel. Equally remarkable are the intensity and speculative power with which the Church Fathers have followed this beginning which was later carried forward in German, Slavonic and other territories of the East. The Apostolic Succession finds expression

not only in confirmation of the Apostolic words but also in the faithfulness with which these words are expounded in new situations and with which the advances achieved by the Apostles in preaching the Gospel are carried forward. For the Church not only the words of the Apostles are binding but also the acts of the Apostles, for the Gospel is not just a written word but a living voice. In the same way the Church Fathers set us an example not merely in what they said, but through their active struggle and declaration of faith. In this respect all Churches find themselves up against the same hermeneutic problems which are by no means easy to solve.

Every Church should make full use of her possibilities to help people by word and deed, given the specific conditions of her particular situation. This is important in relation not merely to the members of the various individual Churches but the ecumenical communion of Churches as well.

New undertakings such as this always involve a certain amount of risk and might lead to a loss of identity. Yet what does preservation of his identity signify for the Christian? In this context the following words of our Lord are most relevant: *whosoever will lose his life for my sake, the same shall save it* (Lk. 9. 24) and likewise those of St. Paul: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me* (Gal. 2. 20). Yet these words apply not only to individual Christians but also to the Church as a whole.

This lecture which I now conclude was an attempt to reach an understanding of the Orthodox Church. My Orthodox friends may judge whether I have been successful. I am convinced that a radiant light, a priceless treasure and redeeming strength have been bestowed upon this Church which are of great significance for the whole Christendom and the whole world.



# Dr. Adolf Wischmann's Birthday



**Adolf Wischmann, President of the External Church Relations Department of the Evangelical Church in Germany (FRG)**

The name of Dr. Adolf Wischmann, President of the External Church Relations Department of the Evangelical Church in Germany (FRG), is well known in the world of ecumene and in the Russian Orthodox Church. Fifteen years ago he initiated the series of theological conversations between the representatives of the Russian Orthodox Church and the Evangelical Church of Germany. The sixth round of these conversations was held in November in the Trinity-St. Sergius Lavra. His Holiness Patriarch Pimen of Moscow and All Russia in his speech of reception given for the participants in the 6th Conversations held in Moscow, honoured Dr. Wischmann on the occasion of his birthday. "I take great pleasure," His Holiness said, "in cordially welcoming that great specialist for developing relations between the Evangelical Church of Ger-

many and the Russian Orthodox Church, that veteran leader of evangelical theologians' delegations at our conversations, the worthy Dr. Adolf Wischmann, who recently celebrated his 65th birthday. At the present time we are witnessing the creative prime of our beloved brother in the Lord, as a talented theologian, an active ecumenical figure and an eminent Church leader."

Dr. Wischmann was born on October 17, 1908, in Broekkel (FRG) into a pastor's family. After finishing the gymnasium in Osnabrück he studied theology in the universities of Tübingen, Berlin, Göttingen and Zurich (Switzerland). He worked as an assistant at the Tübingen University from 1934 to 1935.

After acquiring a solid theological education A. Wischmann, then 28 years of age took an important step in his life: as a student pastor he entered the ministry in 1936. He headed parishes of young people in the university city of Göttingen and in other German cities. Those were years of hardship under nazism. The dark clouds of fascism enveloped Germany. One after another, European countries fell prey to Hitler's aggression, which led to World War II.

The best people in Germany at the time joined the anti-fascist resistance movement. The ecclesiastical anti-fascist fighters organized the "Confessing Church," which united Protestant pastors, theologians and laity who realized the anti-Christian and inhumane essence of nazism and Hitler's policy. The "Confessing Church" included such prominent ecclesiastical leaders as Pastor Martin Niemöller, an ardent confessor of faith and a courageous fighter against nazism, who was concentrated in Sachsenhausen and Dachau; Professor Hans Joachim Ivand of Bonn University who founded the seminary for the "Confessing Church" preachers, which was closed down by the authorities under Hitler; Professor Ernst Wolf of Hamburg University, a man who shared the beliefs of Karl Barth, Pastor M. Niemöller, and Professor

H. Ivand, and who published the anti-nazi book "Barmen," and later edited the "Evangelical Theology" newspaper, the organ of the "Confessing Church"; Professor Götz Harbsmeier of Göttingen University, whom the Gestapo forbade ecclesiastical work for his participation in the struggle waged by the Church against the nazis, and many other people who fearlessly came out against Hitler and fascism, sowers of death and destruction.

According to Professor Dr. Fairy von Lilienfeld of Erlangen University, Adolf Wischmann, then a young pastor, was also a member of the "Confessing Church" and played an outstanding role by bringing up young people in the spirit of faith during that grim period. He was a true priest who cared for the souls of his flock. During the war Pastor Wischmann wrote letters to his theology students giving them advice and consolation, and pointing out their great responsibility as Christians and men not only to survive and withstand, but to confront the dark, demoniac forces of nazism and war. His personal example and the strength of his conviction were so great that even today there are pastors, once members of Adolf Wischmann's student parish, who meet him periodically and pray together, study the Bible and constitute, as it were, a pastoral brotherhood. As a token of their gratitude, Dr. Wischmann's former students have published the letters of their teacher in a collection entitled "Letters of Dr. A. Wischmann" for his 65th birthday.

After the war Pastor Wischmann, entered a new stage in his ecclesiastical work in conditions of peace. He occupied the post of the Director of the Evangelical Academy in Hermannsburg and Loccum from 1948 to 1955. The first Evangelical Academy was opened in September 1945 in the protectorate of the Land Bishop in Bad Boll, near Württemberg (FRG). Noteworthy is the fact that the Stuttgart Declaration, in which prominent leaders of the Evangelical Church admitted Germany's guilt and responsibility for World War II, was adopted in the same year. Another 17 Evangelical academies were opened in various West German cities several years later. At present nearly

every Land Evangelical Church in the FRG has an academy of her own.

Dr. Adolf Wischmann in his high ecclesiastical and administrative position in the Evangelical Academy was faced with the solution of important practical problems: after enduring nazism, hitlerism and destruction of war it was necessary to help people to comprehend the historical fact of the last war from the Christian position, to draw correct conclusions from it, and to mobilize the people to build a new life both in regard to the State and the Church. The Evangelical Academy was a new phenomenon in the Evangelical Church of West Germany and thus offered an opportunity for Christians of various denominations to get together to study socio-ecclesiastical problems, to carry on dialogue and to find ways leading not to militarism and revanchism, but to rapprochement, mutual understanding and cooperation among nations, towards the country's peaceful future. Thus Dr. Wischmann found himself in the vanguard of moulding the new human psychology and Christian consciousness.

In 1955-1956 Dr. Adolf Wischmann was the Land Superintendent in the Osnabrück-Dipholz ecclesiastical area incorporated into the Evangelical Lutheran Church of Hannover, a major administrative, industrial, commercial and financial centre in Lower Saxony. In his capacity as Land Superintendent he saw to it that the Evangelical ideas of love, fraternity and peace were realized in the life of parishes and present-day Christians.

In 1956, Dr. Wischmann, was made the President of the External Church Relations Department of the Evangelical Church of West Germany (ECRD) and for nearly 20 years since he has held this high and responsible position in the dignity of bishop. He is regarded as one of the founders of the ECRD of the Evangelical Church in the FRG. According to his colleagues, Dr. Wischmann is distinguished for his cordiality, open-mindedness and availability. necessary he will receive and talk to person till late hours.

As the President of the ECRD, he gave much attention to the problem of conducting divine services in German



compatriots living abroad. His most important task was to get clergymen to work in Evangelical parishes in other countries. Back when Pastor M. Niemöller was ECRD President, and when the Evangelical Church of the FRG established ecumenical contacts with other Christian Churches, including the Orthodox, the External Church Relations Department embodied ecumenical relations with them. Friendly contacts already existed between the Russian Orthodox Church and the Evangelical Church of Germany by that time. Pastor Martin Niemöller, the then President of the Land Hessen-Nassau Evangelical Church and President of the ECRD, arrived in the Soviet Union as a guest of the Russian Orthodox Church in January 1952. This was the first ecumenical visit to the USSR by a representative of the FRG Evangelical Church, a well-known socio-ecumenical leader and a convinced ecumenical champion. And in June 1954 a

whole group of prominent leaders of the FRG Evangelical Church, headed by Dr. Gustav Heinemann, President of the German Synod (now President of the FRG), arrived as guests of the Moscow Patriarchate.

A delegation of the Evangelical Church of West Germany, composed of Ernst Wilm, Land Präses of Westphalia; Dr. Adolf Wischmann, President of the ECRD, and prominent theologians, came to the USSR several years later—in April 1958. This visit served to further develop and deepen friendly contacts between our Churches and peoples. The statement issued by the delegation reads: "We now know that strong Christians who desire extensive cooperation live in the Soviet Union. We saw young and gifted priests with a truly great love for their Motherland, and a noble, wholehearted love for the Orthodox Church. We hope, that the meeting of the delegation of the Evangelical Church of Germany with representatives of the Russian Orthodox



Adolf Wischmann with Metropolitan Yuvenaliy in the Church of the Protecting Veil at the Trinity-St. Sergius Lavra on November 26, 1973

Church will have a significance, hard to overestimate, for a lasting and durable peace between our two peoples. We hope that the years of hatred and debasement of man to the lowest level have been left behind. Neither hot nor cold wars should find a place in the hearts of people inhabiting our countries.

"We were able to attend the Patriarchal Cathedral on Easter Night, and it must be said that it was the brightest of all the religious feasts. There is nothing anywhere in the world like the celebration of Easter in Russia. Here both beauty and cordiality blend together in this feast" (*JMP*, 1958, No. 5, pp. 10-11).

Dr. Wischmann, sharing his impressions on the visit to the Russian Orthodox Church, said at the time: "We hope that in the course of further association, the Russian Orthodox Church and the Evangelical Church of Germany will be drawn closer together on the basis of theological conversations and ecclesiastical life" (*Ibid.*, p. 12).

And in fact, the First Theological Conversations between representatives of the Russian Orthodox Church and the Evangelical Church in Germany (FRG) were held in the Evangelical Academy of Arnoldshain (FRG) in the following year—1959. The Second Theological Conversations were held in Zagorsk (1963); the Third—in Höchste monastery (FRG, 1967); the Fourth—in Leningrad (1969); the Fifth—in Kirchberg Convent (FRG, 1971) and the Sixth—in Zagorsk (1973). Important theological subjects as well as contemporary socio-ecclesiastical problems and the responsibility of Christians for universal peace were considered at these conversations.

Dr. Adolf Wischmann was invariably the leader of the West German delegations. He has won deep respect in our Church as an erudite theologian, a fine Christian, a man with a kind and understanding heart, a broad-minded ecumenist and a sincere friend of the Russian Orthodox Church. Among the Church awards conferred upon Dr. Wischmann is the Order of St. Vladimir presented by the Russian Orthodox Church.

Dr. Wischmann does major ecumenical work in the World Council of Churches

as a member of the Church Committee and also in the Conference of European Churches where he is a member of the CEC Advisory Committee. He has represented his Church at many international ecumenical forums. Dr. Wischmann often speaks to students of ecclesiastical problems of ecumenical significance. He is an honorary member of Hamburg University.

Dr. Adolf Wischmann is a talented preacher and ecclesiastical writer. His writings are mostly of a homiletic nature. Among works published during the years of his ministry are "Daily Reading for Young Theologians" (1936); "The Beginning" (1940); "The Power of Jesus," "Man and Authority" (1948); "God Calls Us" (1955); "Evangelical Christianity in Germany" (1959); "Service to Witness Throughout the World" (1968). A collection of his sermons has been published in two volumes. Various magazines have printed his articles on ecclesiastical problems and practical theology.

It is a portentous fact that Dr. Adolf Wischmann celebrated his 65th birthday among his ecumenical friends in the resort town of Bad Soden (FRG) where the session of the CEC Presidium and Advisory Committee was being held there. H. Schpengler on behalf of Helmut Hild, Church President of the Hessen-Nassau Evangelical Land Church who was at the time on a visit to Poland, gave a reception for the participants in the meeting on Dr. Wischmann's birthday, October 17, 1973. Präses Ernst Wilm, CEC President, Pastor Dr. Martin Niemöller and others made speeches congratulating him. Metropolitan Justin of Moldova and Suceava (Romanian Church) greeted him on behalf of the Orthodox participants. On behalf of all the participants Dr. Glen Garfield Williams, General Secretary of the CEC, presented Dr. Wischmann with "Treasures of Europe," a de luxe album containing the cultural monuments of all European capitals, including Moscow. "You are our treasure," the General Secretary said with love and warmth handing the album to Dr. Wischmann. Pastor V. I. Fedichkin, a member of the ecclesiastical delegation from the USSR, representing the All-Union Council of Churches



n Baptists, presented a bouquet of  
wers on behalf of the participants to  
s. Agnessa Wischmann. Prof. Niko-  
Zabolotsky conveyed to Dr. Wisch-  
nn the cordial greetings from Metro-  
itan Aleksiy of Tallinn and Estonia,  
e-President of the CEC Presidium  
l Advisory Committee. The doctor  
de a speech in reply expressing his  
p gratitude to all those present and  
d among other things that he was  
ring with Christian patience and  
e the ecumenical cross placed upon  
n by God.

Metropolitan Nikodim of Leningrad  
l Novgorod, Chairman of the Holy  
nod Commission on Problems of  
ristian Unity and Inter-Church Rela-

tions and Metropolitan Yuvenaliy of  
Tula and Belev, Chairman of the  
Department of External Church Rela-  
tions of the Moscow Patriarchate, stres-  
sed in their telegrams of greetings Dr.  
Wischmann's outstanding services in  
the development of good relations be-  
tween our Churches and spoke highly  
of his work in the ecumenical movement  
and in the service to peace.

We also join in the cordial greetings  
to the venerable Dr. Adolf Wischmann,  
and wish him good health. May God  
grant him great success in his ec-  
clesiastical, ecumenical and peacemak-  
ing activities.

KONSTANTIN KOMAROV

## Salvation and Justice, a Lutheran View

connection with the 50th Anniversary of  
World Lutheran Federation we are publishing  
article written for "The Journal of the Mos-  
Patriarchate" by the president of the Fede-  
on, Prof. Mikko Juva. The author considers  
ation and justice from the point of view of  
eranism, therefore it is natural that the article  
ects confessional differences. However, we  
eve it has an interest of its own for Orthodox  
lers in so far as it touches upon cardinal  
stions of modern theology.

the Message to the Central Committee of the  
ld Council of Churches sent by His Holiness  
arch Pimen of Moscow and All Russia and  
Holy Synod of the Russian Orthodox Church,  
ch was printed in our journal (No. 9, 1973,  
5), expresses the theological concept of the  
odox doctrine of salvation.—Ed.

**F**or the last decade the key issue  
in the current ecumenical discussion  
has been the tension between two  
different concepts concerning the  
mission of the Church, a tension  
ch can best be characterized by two slogans:  
sonal salvation" and "social justice."

ow it is evident that no one who takes the  
cal message of the Old and New Testament  
ously would deny that both personal salva-  
and social justice belong to the essential  
central mission of the Church. This has  
said again and again in the discussion, but  
affirmation has not put an end to the con-

troversy. The tension has not been and apparent-  
ly cannot be solved by finding a suitable theolo-  
gical formula which would effect a proper  
balance between these two different biblical  
concepts. The current debate inevitably gives the  
impression that the issue is largely experienced  
as an existential one. It is apparently not enough  
to have a right understanding of the mission  
of the Church, the important thing is to obey  
Christ when He sends His people to fulfil His  
mission. The controversy is not so much a  
question about orthodoxy as about orthopraxy.

It is also possible to see how and why the is-  
sue is understood differently in different social  
situations, in different traditions and in dif-  
ferent parts of the world. The recent conference  
on "Salvation Today" held in Bangkok gives an  
ample illustration of this. In some situations  
the obvious course for anyone taking seriously  
the biblical demand to love one's neighbour is  
that of political action in order to change the  
unjust social structures. In another situation,  
one where the intellectual and spiritual climate  
is totally without the message of the grace of  
God, the preaching of the Gospel of forgiveness  
would be the task to be performed. For the  
simple reason that human imperfection makes it  
difficult if not impossible for most people to  
be effectively engaged in many different activi-  
ties simultaneously, one tends in actual practice  
more or less to exclude the other and so the  
theological unity of salvation and justice tends  
to split into a choice between the two.

This polarization brings with it two dangers: First, our witness to the world gets distorted. If any Church in her actual proclamation forgets or gives only secondary attention either to the message of forgiveness or to the message of righteousness, she betrays the Gospel. The historical Churches, and not least the Lutheran Churches, have in the past decade been blamed for giving too little attention in their proclamation and education to questions of social injustice, exploitation and oppression. We have to admit that there is much truth in these accusations. In its Fifth Assembly in Evian in 1970, the Lutheran World Federation paid major attention to the problem. In several resolutions, on "Human Rights," "Servanthood and Peace" and "Racial Issues and Minority Problems," the assembly expressed the conviction that the issue on human justice is an essential part of the mission of the Church. The delegates made a solemn pledge that they would "strive to do their utmost personally to arouse in their respective member-Churches a sense of desperate urgency for corrective action in the areas of social justice, human rights and world peace."

While emphasizing the necessity for the Lutheran Churches to reconsider their mission in the socio-political field, the assembly did not, however, forget other aspects of the Christian mission. In a "Statement on the Lutheran World Federation's Role in World Mission" the assembly related the proclamation of the Gospel to redemption and personal salvation and urged "the member-Churches and related agencies faithfully to work for the proclamation of the Gospel to all nations."

The second danger is this: the increasing polarization evokes confusion and disintegration in the Body of Christ. It is only too human to see distortion of others and not one's own. And just because the question is not only of a right or wrong (or unsatisfactory) understanding of the mission of the Church, but of different and sometimes even conflicting courses of action, the polarization becomes so easily disruptive and dividing.

This situation illustrates very clearly how intimately theory and practice, theology and action are involved in the Christian Church. A theological controversy derives its emotional and existential strength out of its practical consequences. But on the other hand: if we try to find a solution to the disputes and conflicts in the Churches, we should go to their deepest theological roots. Good theology is always a guide for action and is tested by practice. Good theology leads to faith, joy, service and love. Good theology also helps us to understand the

manifold varieties of the gifts of grace. Each Christian confession has its own tradition of concepts to shed light on difficult problems. One of the blessings of the ecumenical movement has been that we have begun to listen to each other and learn from each other. The Lutheran contribution to the present discussion would be the application to this dilemma of the concept of God's two realms commonly called the doctrine of Two Kingdoms.

The doctrine of Two Kingdoms is basically an effort to safeguard the purity of the Gospel of free grace against possible legalistic or moralistic perversions. It affirms the truth that the visible world is God's world. Now we are all familiar with the recent discussion about God's work in this world. Against the old concept that the proper order of God's work is first the Church and then the world, the new missiology represented for instance by Hoekendijk suggests another sequence: God—world—Church. If one follows this new concept through, one comes to the logical conclusion that the proper place for a Christian to serve God's mission is not the Church but rather the world. On the other hand, the older missiological concept could lead to the opposite misunderstanding that the true Christian has little business in the world outside the Church. The concept of two kingdoms properly understood, gives a third answer to this dilemma. God works in His world in two ways. Creation and Redemption are both acts of the same God, but different acts. As Christians we are called to take an active part in both, in preserving life and in bringing justice, love and peace to the world, and in proclaiming forgiveness and awakening faith.

Martin Luther insisted upon a right distinction between the Law and the Gospel. I am convinced that in the issue under discussion this distinction should be upheld. The proper service of the Gospel is the proclamation of the free grace of God, of forgiveness of sins, of complete salvation without any of our own merits, actions and achievements. It is this free grace or justification by faith, which is the true basis of a new relation to our fellowmen. This proclamation is the task given exclusively to the Church and we can share it with no one. As far as the Gospel is concerned, the only proper order is through the Church to the world. In God's right hand kingdom it is not the world which prepares the agenda but the people of God, *congregatio sanctorum*. Service in this kingdom is always a service in faith—faith in Christ.

But the Law, too, is from God. The Law not only leads us to Christ, it also demonstrates



s the way of love. And love demands from  
 at we should live not for ourselves but for  
 st, i. e. for the least of His brethren, those  
 suffer from injustice, hunger, misery and  
 lessness. In this service we are called to  
 our efforts with everybody whatsoever  
 works for justice and peace. As Christians  
 re called to join in relevant social and poli-  
 actions, knowing that it is difficult if not  
 ssible to partake in these actions in the  
 l with completely pure hearts and clean  
 s, and equally impossible to accept the dis-  
 ship and to remain an outsider. In this  
 ipation we learn what Luther meant when  
 aid that a Christian is at the same time  
 righteous and a sinner, *simul justus et*  
*tor*.

Christians we are called to be co-workers  
 d in both kingdoms. That does not necessa-  
 mean that we should use the same organiza-  
 to effect our service in both realms.  
 ing that social structures in different  
 ries vary considerably and that the  
 es in some places have social functions  
 they lack in others, I would definitely  
 est that the central task of the organized  
 es should lie in the realm of the kingdom  
 od's right hand. If the Church does not  
 aim the Word of God, both Law and

Gospel—in words as well as in deeds—then no  
 one does. Consequently in many instances it is  
 not only possible but appropriate as well for  
 Christians to choose other channels for their  
 service in the field of political action. The open  
 political activity of a particular national Church  
 has evidently often served other interests than  
 that of the Gospel. The same criticism applied  
 in international politics of Churches as well,  
 e. g. the power politics of the Pope in medieval  
 times. It might be useful in our situation to  
 recall the distinction the Swedish reformer Olaus  
 Petri made between the power of the Church and  
 the power of the King. The former governs  
 only over the conscience of men, while the latter  
 rules over their body and property, but not over  
 the conscience. The instruments of power differ  
 accordingly. The exclusive instrument for the  
 Church is the word, the sword is left to the  
 worldly power. Translated into modern language  
 that would mean that the power of the Church  
 should always be persuasive and never coercive.

## Ecumenical Contacts

Of all the Soviet Union's co-equal and friend-  
 ly member-republics it is Lithuania which has  
 the highest percentage of Roman Catholics  
 among its population. Ecumenical contacts which



Dr. Mikko Juva (centre), Archbishop Pitirim of Volokolamsk (right) and Bishop Chrysostom of Zaraysk



**Bishop Anatoliy of Vilna and Lithuania (second from left) with representatives of the Roman Catholic Church: Monsinjas Steponas Telksnys, Bishop Juozas Labukas and Monsinjas Česlavas Krivaitis**

find their expression in the mutual good will of representatives of all Christian confessions go from strength to strength in this republic.

A vivid illustration of this tradition is the mutual attendance of representatives of the Roman Catholic and the Christian Orthodox Churches at the celebration of the Christmas festival. On December 25, 1973, on the invitation of the Bishop-in-Charge of the Vilnius Roman Catholic Archdiocese Monsinjas Česlavas Krivaitis, Bishop Anatoliy of Vilna and Lithuania attended the Christmas Mass at the Roman Catholic Church of St. Teresa in Vilnius. After redecoration the interior of this dignified church once again shone with gilded carvings and white statues of the Saints in the Barocco style. The mural and ceiling paintings gleamed with bright colour. The organ music of the church is known for the beauty of its tone and its rich sound. At the entrance to the Church of St. Teresa Bishop Anatoliy was solemnly greeted by the Catholic clergy and the believers. According to custom, Divine Service here is conducted in turn in Lithuanian and in Polish for the benefit of the Lithuanians and the Poles living in Vilnius.

Last year the Christmas Mass was celebrated in Polish. During the service the representative of the Russian Orthodox Church Bishop Anatoliy was warmly welcomed by the Roman Catholic. On January 7, 1974, the day when the Russian Orthodox Church celebrates the Holy Nativity of our Lord Jesus Christ, the Bishop-in-Charge of the Vilnius Roman Catholic Archdiocese Monsinjas Česlavas Krivaitis accompanied other representatives of his Church, was in turn a guest at the Christmas Service in the church of the Monastery of the Holy Spirit in Vilna on the invitation of Bishop Anatoliy of Vilna and Lithuania. At the end of the service Bishop Anatoliy addressed his honoured guests with a speech of welcome. After the service Bishop Anatoliy held a reception in his residence in honour of the festival. The reception enabled the representatives of the Russian Orthodox and of the Roman Catholic Churches to exchange mutual greetings and to express their wish to strengthen the existing ecumenical ties in the spirit of fraternity and Christian love.

B.





## The Presentation of Our Lord Jesus Christ in the Temple

**T**he Feast of the Presentation or the Meeting of our Lord Jesus Christ is better known in the West as the Purification of the Blessed Virgin. Like most of the feasts of Palestinian origin, this festival can be traced back to the most ancient times of Christianity. Etheria saw with what pomp it was celebrated in Jerusalem at the end of the 4th century.<sup>1</sup> Constantinople the feast was introduced in the 6th century under Justinian Justin.<sup>2</sup> From here, in the 7th century it spread to Rome. The custom introduced in Jerusalem at about 450 holding lighted candles during the liturgy on this festival is still preserved in the West, which accounts for the Western name of the feast: "Candle-

like the Feast of the Circumcision, a festival celebrating the introduction of the Infant Christ into the Temple shows us how *as Maker of the law, fulfilling the law and according to the law He is brought into the Temple* (Vespers, Versicle at the Lity, Tone 1), the Lord spake unto Moses, saying: *Purify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine* (Exod. 13. 2) and, like the sacrifice a mother was bound to offer for her purification after the birth of a male child: *And when the days of her purifying are fulfilled for her, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pidgeon, or a turtledove, for a sin offering, unto the priest of the tabernacle of the congregation, unto the priest* (Lev. 12. 6). The liturgical texts and iconography of the Presentation is the

Gospel account of this event in the life of our Lord (Lk. 2. 22-39).

The first known depictions of the bringing of the Infant Christ into the temple are to be seen in the mosaics of the Church of Santa Maria Maggiore (5th century) and on an enamel reliquary-cross of the late 5th or the early 6th century in the Lateran Museum. The iconography of the Feast of the Presentation took on its present canonical form in the 9th to the 10th centuries since when it has suffered scarcely any change.<sup>3</sup> Sometimes we see the Infant Christ in the arms of His Mother or also at the moment when She puts Him into the arms of St. Simeon but usually it is Simeon himself who is holding the Saviour. The Infant Christ is never depicted swaddled. Usually He is dressed in a brief night-shirt which does not cover His bare feet. On our icon He is sitting in Simeon's arms, still outstretched to receive Him, and blessing him. This is the iconographic type of Christ Emmanuel: *Beholding Thee as a babe, O Word begotten of the Father before all ages, Simeon the venerable cried aloud: 'I am distraught by fear at holding Thee, O Master, in my arms. But now, I pray Thee, lettest Thou Thy servant depart in peace, for Thou art compassionate'* (Vespers, Versicle to "Lord, I have cried"). *Today He Who once gave the Law to Moses on Sinai submits Himself to the ordinances of the Law, in His compassion becoming for our sakes as we are. Now the God of purity as a holy child has opened a pure womb, and as God is brought as an offering to Himself, setting us free from the curse of the Law and granting light to our souls* (Vespers, Second Versicle to the Lity).



*The Ancient of Days, a young child in the flesh, was brought to the temple by His Mother the Virgin, fulfilling the ordinance of His own Law. Receiving Him, Simeon said: 'Now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation, O Lord!' (Vespers, Versicle to the Lity, Tone 1). As in the Gospel story, the theme of the purification of the Mother of God is, as it were, forgotten: the focal point of the festival is the "Meeting" of the Messiah, the meeting of the Old Testament and the New.*

On our icon this Meeting takes place before the altar above which a canopy is draped. Sometimes a cross is shown on the altar, a book or a roll of parchment. On the left of the altar stands the Mother of God, on the right, St. Simeon. The Mother of God stretches forth Her arms, draped in the folds of Her robe, in a gesture of sacrifice. She has just given Her Son to Simeon the Righteous. The saintly old man, bending forward, holds the Child in both arms, also draped as a sign of reverence. The Mother of God is accompanied by St. Joseph, who holds

in the folds of his cloak the sacrificial offering of pigeons for the parents: "two turtles, or two young pigeons" (Lev. 12. 8). These birds are looked upon as the symbols of the Church of Israel and of the Church of the Gentiles, and they are equally symbols of the Old and New Testaments, the single Head of which is Christ. The prophetess, Anna, "the daughter of Phanuel... widow of about fourscore and four years" (Lk. 2. 37), stands behind Simeon in the background like St. Joseph. Turning slightly away, she raises her head covered by a scarf; her face reflects prophetic inspiration.

The personality of St. Simeon the Receiver of God has its own particular significance. His prophecy is one of the three "songs of the New Testament" and sung at every Vespers throughout the church year. In the hands of the elder who received the Infant Christ in his arms there has ever been a general desire to see a priest of the temple. Some insisted that he was a teacher of the law, the son of Gillel and the father of Gamaliel, the teacher of St. Paul. Others said that he was one of the seventy interpreters, a translator of the Bible, and that God had lengthened his days that he might behold the coming of the Messiah to a span of 350 years. The Liturgical texts glorify the Righteous Simeon as a great prophet. More than Moses, Simeon is worthy to bear the name of "one that has beheld God." To Moses the Lord appeared shrouded in darkness, but Simeon held in his arms the Pre-Eternal Word of the Father in bodily form and he revealed the Light of the Gentiles, the Cross and the Resurrection (Vespers, 7th Versicle to the Lity).

The Cross in this versicle points to the sword that shall pierce the heart of Mary (Lk. 2. 35). The *Nunc Dimittis* thus acquires a new meaning. The prophet begs the Lord to allow him to announce the good news in the world beyond



part,' cried Simeon, 'to declare good tidings to Adam abiding in and to Eve' (7th Canticle of the Son).

Our icon there is no indication Simeon is a priest; his long garments cover his bare feet to ankle. As is fitting for a Nazirite, head is uncovered and his hair long. *Infant Christ sits on the arms of elder as upon a throne.* In one of refrains to the 9th Canticle of the Lord says: *It is not the old who holds Me, but I uphold him: he begs Me to let him depart.*

Our icon is a typical image of the Porod School of the 15th century. It has none of the features of theocratic style but makes up for

this by a greater freedom of expression and warmth, such as is characteristic of popular piety.

VLADIMIR LOSSKY

## NOTES

Originally in German in the book: Ouspensky L., Lossky W. *Der Sinn der Ikonen*. Urs-Graf Verlag, Bern und Olten, 1952.

<sup>1</sup> *Itinerarium Aetheriae*, s. 26, *Sources Chrétiennes*, N. 21, p. 206.

<sup>2</sup> *Theophanes. Chronologie*, a. 534, Bonn-Augs. III, s. 345.

<sup>3</sup> Покровский П. Евангелие в памятниках иконографии, преимущественно византийских и русских. СПб., 1892.

<sup>4</sup> Schöfgen. *Horae hebr. und Talmud* (Dresden und Leipzig, 1733). I, s. 213.

<sup>5</sup> Евтихий Александрийский (X в.). *Анналы (араб.)*, Migne, P. G., t. III, col. 974.

## On the Reading of the Gospel at Vespers on Christmas Eve

On Christmas Eve, if it falls on a Saturday or Sunday, according to Canon the Liturgy of St. John Chrysostom is celebrated and immediately afterward Great Vespers, with entrance and reading of the Gospel. At Vespers the readings appointed Galatians (3. 15-22) from the Epistles and from the Gospel of St. Matthew (13. 31-43). But this order is considered wrong by such experts of ecclesiastical law as Metropolitan Philaret of Moscow and Archbishop of Spassky of Vladimir, the author of "Complete Menaion of the East." A quote from a letter (No. 437) from Metropolitan Filaret to A. N. Muraviev has this question: "That one and the same lesson from the Gospel is read at the Sunday on the eve of Christmas Liturgy and at Vespers is the result of an error which originated from ignorance in the order of the service. In the ordinary order, the office of Christmas Eve is appointed during the Liturgy which is preceded by Vespers with a reading of the Gospel according to St. Luke (2. 1-19). the proper festal reading even as all the ser-

vice of Vespers is festal. But on Saturday, on extraordinary occasions, a separate Liturgy was introduced in its time and for this the lesson from the Gospel had to be read as indicated in the Direction for Readings of the Gospel according to St. Matthew (i. e. Mt. 13. 31-43). In this way, the reading of Luke 2. 1-19 should have been retained in Vespers even when Christmas Eve falls on a day when the Liturgy is celebrated separately from Vespers. Here, however, both in the Order of Prayer and in the Menologion, the Gospel according to St. Matthew is appointed to be read, but erroneously. The celebrants were right when they read St. Matthew's Gospel at the Liturgy, but then they should have had the wit to see for themselves that the repetition is infelicitous and that to omit the festal Gospel simply does not make sense."

A like opinion was expressed by Archimandrite Sergiy (later Archbishop of Vladimir) in an article "On the reading of the Epistle and the Gospel on Christmas Eve when this falls on Saturday or Sunday and on the Epistle and the Gospel for the Saturday before

the Sunday of the Holy Fathers" ("Христианское чтение", 1879, May-June, p. 701).

For this reason, if Christmas Eve falls on a Saturday or Sunday at Vespers, celebrated separately, after the Liturgy, it would be more correct to read the festal Gospel telling of the Nativity of the Lord Jesus Christ (Luke 2. 1-19). At the Saturday Litur-

gy on the Eve, however, Matthew 31-43 should be read and on the Sunday Matthew 1. 1-17. (As appointed for the Sunday of the Holy Fathers) (also «Духовный вестник», 1895, No. 51, 52; «Московские епархиальные ведомости», 1877, No. 49; «Ярославские епархиальные ведомости», 1817, No. 49; 1878, No. 2; «Литовские епархиальные ведомости», 1877, No. 51).

## VESPERS



Every day as evening approaches Mother Church invites her faithful children to make a great journey with her, traversing in the few short hours of the evening service the ways by which humanity has been led through the millenniums by Divine Providence in order to re-enter into communion with God's love and, by retracing the long way already trodden, to live again the sacred events of our salvation. The service is not only a reminder of the past but, thanks to the presence of the Risen Christ and the power of the Spirit, the Giver of Life, it is a real experience of "all that has been accomplished for our sakes."<sup>1</sup> It is a revelation of God, a discovery of His constant presence in the world, and it brings His Eternal Kingdom closer to us. Divine service is always alive and active, it renews man and hallows life.<sup>2</sup> As he deliberately includes himself in the divine act of renewal, the Christian will enter into contact with generations that have gone before and generations to come, vividly aware of the saving nature of his adherence to the Church. By living one life with the Church, the Christian, by the grace of God, can at the end of his journey through life become worthy to enter into the holy land of the Kingdom of God, of the life-giving city of the Heavenly King.

In the body of the Church, which is at once divine and human, eternal life is constantly in the process of being built up. From this eternal life we are cut off by sin and death but we thirst for it always. Within the Church the grace of God regenerates, renews and

resurrects man, giving him eternal life in God. And everything which is connected with the building of the new life begins from some kind of "evening." Every act by which God created the world, as we read of the creation in the Book of Genesis, began with a special mystic evening and ended with an equally extraordinary and mystic morning. Everything on earth was called out of the light of life from the darkness of non-being. "And the evening and the morning were the first day," "... the second day," "... the third" ...

A seed, before it gives life to a new growing thing, must first be buried in the ground. ... *that which thou sowest is not quickened, except it die* (1 Cor. 15. 36).

From the dark womb of motherhood begins man's earthly life. From a Christian death and burial, as if from the womb of the earth, begins life eternal.

Orthodox worship, as the manifestation and granting to Christians of new life, revealed in Christ Jesus, true spiritual creation and this is why the twenty-four hour cycle of service naturally begins with Vespers and goes on into Mattins.

Vespers, like every other divine service, begins with a prologue, a revelation of the sublime, with the glorification of the Holy Trinity and with worship and falling down before the Second Hypostasis, Christ Himself, of King and God, *by Whom all things were made*.

After this ring out the splendid cadences of the Proemial Psalm. The psalmist, David, ecstatically seconds the voice of Moses, who beheld God. *Blas-*



Lord, O my soul. O Lord my God,  
Thou art exceedingly great. Thou hast  
made on praise and beauty, clothing Thy-  
self with light as with a garment. Thou  
stretchest out the heaven like a tent,  
Thou who roofest the upper parts thereof  
with waters... Who has established  
the earth upon its foundations...<sup>9</sup> It  
speaks of the growing things which  
are on the earth, of birds, of creatures  
which dwell in the seas, of beasts and  
of man. The fullness and the inner  
completeness of this newly-created life,  
the power and freshness of the morning  
being, awake deep delight in the  
heart of the psalmist. And this joyous  
fullness of the majesty, the colourful  
richness, the diversity and harmony of  
the world passes naturally into a hymn  
to the Creator of all things.

The poetic picture of the created  
world thus conjured before the congrega-  
tion confirms them in one of the  
most dogmatic truths: that God is the  
Creator and Sustainer of all things.

The psalm raises us to an understand-  
ing of the fact that divine service begins  
with a creative act which demands our  
active participation. God alone is the  
sole and only Creator of all things, but  
He does not exclude the possibility or  
need of the imperative need of our co-  
operation in Jesus Christ in the spiri-  
tual building of our own selves. The  
psalm expects from us as from His friends  
an active, voluntary, co-creative  
participation in answer to the divine com-  
mandment: "Let there be ...". And so,  
before every important work, the  
congregation, in the name of the whole crea-  
tion, turns in his secret prayers  
to supplicate God the generous and  
merciful that He might hearken to the  
prayer of prayer and illumine by His  
grace those who have assembled to  
worship before Him in the church and  
that He might give us the sign of His  
presence.

The building of a new self after the  
image of Christ is directed to the over-  
coming of the limitations of creature-

It encourages us to exceed the  
limits of natural existence and to seek  
for that which is akin to us and yet  
differs by nature—divinizing grace.  
The process of spiritual creation is  
simple and complex. It requires penitence  
for an impure soul cannot be a partaker

of grace), a virtuous way of life, for  
only by doing good deeds, by imitat-  
ing Christ, can the Christian attain the  
capacity for unity with God which is  
achieved by living, ardent prayer that  
prepares us to receive that light of  
grace which can divinize our human  
nature.<sup>3</sup> In Orthodox worship every-  
thing is directed towards purification  
(through repentance) and prayer, to  
the acceptance of grace and of enlight-  
enment by the Divine Light. During the  
singing of the Proemial Psalm the con-  
gregation assist in spirit at the creation  
of the world, contemplate the "inexha-  
ustible riches of the generousities of the  
Saviour," recall the blissful state of  
man in Paradise and themselves, as it  
were, walk in Paradise. The joy, how-  
ever, is short lived. Already, in remem-  
brance of the Fall of Man and of his  
ejection from Paradise, the Holy Doors  
are closed, and it is in all humility, with  
uncovered head, on the ambo outside the  
sanctuary that the priest recites the  
secret prayers.

The Christian compares his sin-im-  
paired life to Adam's dwelling in Pa-  
radise, seeing the profound lack of cor-  
respondence between this life of his and  
the heavenly ideal, sorrowing in the  
realization of what he has lost through  
his own fault, acutely aware of his  
impurity and guilt in the eyes of God,  
and the desire is born in him to repent  
and to return again to the source of  
lasting blessings, to God.

To give freedom to this new work of  
building up the soul in God, it is es-  
sential first to clean out the temple of  
one's own soul. Rebirth and life in God  
begin with repentance, with death to  
the life of the flesh, in order to become  
*dead indeed unto sin* (Rom. 6. 11). And  
this is, as it were, a state of spiritual  
evening.

Repentance in itself, of course, is not  
spiritual evening. On the contrary, it  
signifies regeneration, morning. But  
repentance is a complex process and, in  
the first stage, the essential thing is to  
perceive one's sins. *For I acknowledge  
my transgressions: and my sin is ever  
before me* (Pss. 51. 3), to regret them,  
to be heavy of heart and full of sorrow-  
ful longing for God. And only when the  
Lord has cut off all that was sinful, that  
is now of the past, and has covered us

by His love and released us from the bonds of sin, will the soul enter into ease, light and joy. It is in the light of this cumulative moment of repentance that the state as a whole is looked upon as a time of morning and of the spring of the soul.

To repent means to return to God and to obtain knowledge of truth. That is why the priest prays to God to "enlighten the eyes of our hearts that we may know Thy truth" (2nd prayer), to "remember us, Thy sinful and unprofitable servants... and confound us not in our expectation of Thy mercy; but grant us, O Lord, all we ask for our salvation" (3rd prayer), to "give us a part and inheritance with all those who fear Thee in truth and keep Thy commandments" (4th prayer), that we might "escape the various snares of the evil one during the rest of this day, and preserve our lives unassailed" (5th prayer), and that "God, great and high, Who alone art of Thyself immortal, Who dwellest in inaccessible light; Who hast made all creation in wisdom; Who has divided light from darkness ... do Thou Thyself, O Lord, Lover of men direct our supplications as incense before Thee and accept them as a pleasant perfume... endue us with the armour of light..." (7th prayer).

The way of penitence lying through purification of self from the corruption of sin leads to the rejection of that to which people in their self-will and ingratitude devote so much time and strength but which, before the eyes of God, in the light of His truth, seems so vain and false. Sinners love those who love them and do good to those who do good to them and lend to those whose credit is firm (cf. Lk. 6. 32-34). Is it not obvious that such love is egotistic, imperfect? This is the virtue of the gentiles, the scribes and the Pharisees (Mt. 5. 45-47). Of what profit is it, whom does it save from sin and whom does it transfigure?

*For except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven* (Mt. 5. 20). The love of the Heavenly Father is disinterested, sacrificial and all-embracing. ... *he maketh his sun to rise on the*

*evil and on the good, and sendeth rain on the just and on the unjust* (Mt. 5. 45). *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (3. 16).

This profound differentiation contrasting of sinful love, the coldness of the ungodly, and of the love and friendship of the saints, the congregation of the righteous, is expounded with particular profundity in the psalm "Blessed is the man":

"Blessed is the man who has walked in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. His delight is in the law of the Lord, and in his law doth he meditate day and night... the ungodly shall not stand in judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish".

From contemplation of the ways of light and of darkness the mind turns back to the soul. With new, more acute feeling, we return to penitence and the awareness of our own weakness. Humbly, with tears, the soul calls upon the Lord and implores Him to help to light our way and to guide us from the path of evil to which our heart have become so attached, to give strength to overcome our sin and reform. "Lord, I have cried to Thee, hear me." "I cried to the Lord with my voice, with my voice I made supplication to the Lord"—with the voice of my mind, the voice of my heart, the voice of my ailing body, the voice of my weaknesses and of my falls. "Hear my prayer, O Lord. Attend to my supplication," which I raise to Thee from the midst of battles that have shaken my mind and heart, from sicknesses that have exhausted and weakened my body from weaknesses that beset my whole existence, subject to countless failures which have filled my whole life. Thou Who didst hear Jonah when he cried to Thee from the belly of the whale, hear me when I cry from the belly of my own transgression, from the belly of hell. "Out of the depth", out of the abyss of sin and temptation, "I have



d to Thee, O Lord! Lord, hear my  
 el Bring my soul out of the prison"  
 passions, pour into it your grace-  
 ing light, joyous and life-bestowing,  
 t I may praise Thy name."  
 Deliver me from my persecutors,"  
 ghts and plans which come from  
 devil, "for they are stronger than  
 stronger than the will-power of  
 soul, stronger than my mind can  
 veil. "Therefore is my spirit over-  
 tmed within me: my heart within  
 is desolate. The sorrows of death  
 passed me, and the pains of hell  
 hold upon me." Lord! I do not hope  
 ny own strength: my falls have  
 t me to know my own infirmity.  
 u, Lord, art all my hope. Only with  
 help can "I walk before Thee in  
 land of the living," in the land of  
 holy truth, when Thou, Lord, wilt  
 down Thy grace into my heart  
 n, having taken up Thine abode in  
 heart, Thou wilt become "the por-  
 of mine inheritance," my only pro-  
 y and treasure. Thy holy angels will  
 ce, the faces of men found pleasing  
 hy sight will shine with joy when  
 behold my salvation. "They just  
 for me, until Thou reward me."  
 mercy is not according to the mag-  
 de of my sins but according to the  
 nitude of Thy love of mankind.<sup>4</sup>  
 nks to retirement from the temp-  
 ns of this world I weep for my sins  
 nks to the effort of prayer the  
 living sun of the spiritually dead  
 s gradually into the west. The sha-  
 s become longer and more dense—  
 ymbol of all things uncertain and  
 sient. In the evening twilight wash-  
 n lilac and dim gold there is someth-  
 ymysterious, an element of reconci-  
 on: both the quiet sorrow of parting  
 expectation of a new dawn and  
 her day. Over all is the seal of  
 cement, the sign of the Cross (cf.  
 order of service on the Feast of the  
 tation of the Holy Cross). This  
 ing light is full of a sense of ful-  
 ent. It has done its duty, the time  
 come for it to go to rest. It was not  
 true light, but it came into the  
 d in order to bear witness to the  
 t divine, unsetting and eternal. As  
 des, it wishes to remind us of the  
 day in the life of the world when  
 e shall be a new heaven and a new

earth, and when the new, most glorious  
 Sun that knows no setting, Jesus Christ  
 the Son of God, will be made manifest.

A new light, not of the evening, en-  
 ters into the souls of the believers:  
 Christ, the eternally resplendent Sun of  
 righteousness, the unsetting Sun of  
 love.

It was as Light, by His life-giving  
 energies, that the Lord first entered  
 into the world at the moment of crea-  
 tion. This was the period of man's in-  
 nocence and child-like joy. Then came  
 the Fall, the torments of conscience,  
 tears of repentance, the search for sal-  
 vation. And now, once again, in answer  
 to the cry of man, the Lord enters the  
 world in a new form: Light is incarnate  
 and the Lord comes in the flesh.<sup>5</sup> The  
 same Light "of the holy glory of the im-  
 mortal Father, of the heavenly, holy  
 and blessed..." which was at the mo-  
 ment of creation, has now entered the  
 world hypostatically, not in glory but  
 in the form of a servant, humbly and  
 quietly, coming like a Lamb to the  
 slaughter of His own good will, for  
 our sakes and for our salvation!

It is on the contrast between these  
 two lights, the supernatural and the  
 natural, that the prayer, "O Gladsome  
 Light" was constructed. It tells us  
 that the light of the sun, the created,  
 creature light, is not the same as the  
 light uncreated and divine. The gold-  
 en light of evening<sup>6</sup> is a symbol point-  
 ing to another, Divine Light, in the  
 same way as the world below is an  
 image and likeness of the primary  
 world above.

From this moment of the prayer  
 "O Gladsome Light" the service becom-  
 es more and more soteriologically  
 orientated. If, up till now, the prayers  
 of the service have been basically pe-  
 nitential in character and have ex-  
 pressed the mood of *the old man, which  
 is corrupt according to the deceitful  
 lusts* (Eph. 4. 22) and has consisted  
 of psalm-singing and readings, largely  
 from passages written before the birth  
 of Christ, so now the captivity of the  
 soul is coming to an end: the darkness  
 is dispersed by the rising light of the  
 New Testament. Solemnly and joyously  
 the Church glorifies the humble advent  
 of the Incarnate Word. The Old Testa-  
 ment supplications to and hope in the

ever-springing fountain of life and truth are answered in the fulfilment of the New Testament, in the entry into the world, into the prayerful foregathering of believers, of the true Light of Life — Jesus Christ, the Son of God. The entrance bearing a lantern which symbolizes the invisible rising and presence amongst the worshippers of Christ Himself and the singing of the prayer "O Gladsome Light" which teaches the true meaning of this light-symbolism are together the central moment of the evening service.<sup>7</sup> This prayer emits a kind of tranquil freshness and again the soul seems to hear the voice of the Lord God as He ascends into heaven. Having accepted her most beloved Teacher and Lord, the soul, like the woman of Samaria, has great joy in her converse with Him; from Him as from a new Tree of Life and a spring of living water she draws nourishment; by Him she is clothed in grace and she perceives in her innermost self the latent image of God, now shining forth in beauty incorruptible. The soul entrusts the Lord with her most intimate thoughts and hopes, offers him her prayers. Make me worthy, Lord, this evening and throughout all the rest of my life, stamped as it is with the seal of sin and mortality, to have no part in unrighteousness, and keep me from the darkness of sin. O Lord, may Thy mercy lighten upon us. Teach us understanding and enlighten us by Thy forgiveness. Do not despise the works of Thy hands. For all that Thou, O God our Father, hast done and art doing for our sakes, to Thee belongs all praise, to Thee belongs all hymnody. To Thee, Father, Son and Holy Spirit, belongs all glory, as it is now, was at the beginning and ever shall be, world without end. Amen.

At last peace reigns in the soul, the world sinks into darkness but the wondrous light in the soul grows and widens and the Christian can no longer tear away his marvelling eyes. "Our eyes are lifted up to the Lord our God Who this day has shown great bounty towards us."

Only now that we have traversed the long, hard road and seen at last the dawn of the new life, has our Christian soul acquired the right to say, together

with Simeon the Old Testament elder, *Lord, now lettest thou thy servant depart in peace from this life, allowing all the past to die away, because mine eyes have seen thy salvation which shall be light to lighten the Gentiles, and the glory of thy people Israel.* From now on, all-powerful Lord, I take Thee in my feeble arms, Thou Who art Light Ineffable, and bear Thee in my heart.

In this way the whole of Vespers, beyond which lies a new kind of creation of spiritual life in God, passes beneath the sing of the Cross, of repentance, separation from the old, and ends in expectancy and acceptance of the new true Light that is Christ. This Light shone steadily and tranquilly, drawing to itself those who had formerly wandered and had their being in darkness, who had been deep sunk in night and experienced what it is to be abandoned of God, that they might come to a true awareness of their own weakness and learn humility.

This Light begins to shine at Mattins, faintly at first, through the Morning Star of Bethlehem: *Glory be to God in the highest, and on earth Peace, good will towards men.*<sup>8</sup> Then, as Mattins proceeds, this Light gradually burns brighter and flares into an all-embracing divine flame. It renews, communicates itself so that men may become bearers of light, fills all creatures with love and tenderness, and all Christians cry out anew to the Lord in gladness and joy: "Glory be to Thee Who hast shown us the light!" Here in the Great Doxology is the apogee and culminating point of all the cycle of Mattins.

After Mattins, Thanking God, the people leave the church and will long hear, echoing in time to their own heartbeats, the words: *And the evening and the morning were the first day.* The first day, one day of renewed, resurrected, loving creaturehood.

Archpriest LEONID ROLDUGOV

## NOTES

<sup>1</sup> This is why, before Holy Communion, we pronounce the words: "Of Thy Mystical Supper, O Son of God, today admit me a partaker." The Russian word for Supper is here *Vecher*, which also means Vespers.



the significance of the order of divine life in the lives of the saints see, for instance, the Lives of St. Mary of Egypt, St. Ambrose of Milan, St. Augustine of Hippo and others.

монах Василий (Кривошеин). Аскетическое богословское учение Св. Григория Паламаса, 1935, с. 7-8. A classic example illustrates what has been said here of the virtuous life may be found in the known allegorical explanation of the story of the Lord's visit to Mary and Martha (Lk. 10. 38-42). Martha symbolizes the life of good works in the Christian life, and Mary symbolizes the aspect of prayerful contemplation. Искон Игнатий Брянчанинов. Аскетические опыты. т. I, 1905, с. 181.

Преподобный Макарий Египетский. Душеполезные беседы (Spiritual Homilies): "The infinite and uncreated God in His infinite mercy that is beyond all understanding made Himself fruitful and, as it were, decreased Himself to be accessible to all, so that it might be possible

for Him to enter into atonement with His visible creatures." (Беседа 4, 9. Изд. 4, Свято-Троицкая Сергиева Лавра, 1904, с. 27).

<sup>6</sup> It is not fortuitous that the background or the halo on the old icons is often golden. This bears witness to the luminous state of saints depicted, to their adherence to the Kingdom of Heaven, the "heaven of the mind" (Cf. Свящ. Павел Флоренский. Иконостас. «Богословские труды», вып. 9.

<sup>7</sup> Проф. Н. Д. Успенский. Православная Вечерня. «Богословские труды», вып. I, М., 1960, с. 52.

<sup>8</sup> Peace is one of the names of God. That is why it should be written with a capital letter. Cf. статья Н. Ричко. Слава в вышних Богу, и на земли Мир, в человеках благоволение (Лк. 2, 14). «ЖМП», № 12, 1969, с. 58-62.

<sup>9</sup> This translation of Psalm 103 (Psalm 104 of the English Bible) and of all other excerpts from the service is, unless otherwise indicated, from "The Office of Vespers in the Byzantine Rite," Fr. Alexander Nadson, London, 1965.—Tr.

## "Be Strong in the Lord"

**B**e sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfastly in faith. Thus, dear brothers and sisters, the Holy Apostle Peter instructs us to stand up against the snares of the devil and to overcome his temptations by firm faith in our Lord Jesus Christ.

In the Gospel narrative of how our Lord Jesus Christ Himself was tempted by Satan and how He overcame him by His righteousness and constant lesson of prayer.

When Jesus became man for our salvation, our Lord Jesus Christ passed through the stages of manhood, from tender infancy to perfect adulthood, meekly submitting Himself to all human laws. Jewish law forbade a man to be a teacher and teach the people before he was thirty. And when the appointed time came to reveal Himself to the world and to begin His great mission of redeeming mankind, our Lord Jesus Christ abandoned His humble labour as a carpenter and came to be baptized in the Jordan.

At the Baptist's revelation to the people of Israel: Who Christ would be, He pointed out the Lamb of God Who

would take upon Himself the sins of the whole world. Witnessed by the Heavenly Father and the descent upon Jesus Christ of the Holy Spirit, He was solemnly given to begin His service of redeeming mankind. He was anointed before the whole world and proclaimed King, Chief Priest and Prophet.

After receiving Baptism, Jesus Christ withdrew into the wilderness to be alone with God, His Heavenly Father, and, by fasting and deep prayer, to strengthen His human nature and to prepare for the forthcoming feats of sorrow and suffering for the sake of our salvation. *Then was Jesus led up of the spirit into the wilderness, writes St. Matthew, to be tempted of the devil.* "He did not go on His own," St. John Chrysostom notes, "but was led by the Spirit into the wilderness, thereby teaching us not to be presumptuous and test oneself with temptations, not to remain uncounselled, and not to rely on one's own intellect."

Thrice were our forefathers tempted by the devil in Paradise through the lust of the flesh: (*the tree was good for food*), the lust of sight (*it was pleasant to the eyes*), and worldly pride: (*ye shall be as gods*). Thus also did Satan tempt our Lord. Adam fell in Paradise and was therefore banished from it.

Whereas the Second Adam — our Lord Jesus Christ — was tempted in the wilderness, which bears the seal of exile, where He conquered His adversary to restore Paradise to mankind.

Immersed in prayer, Jesus Christ did not think of food, but after forty days of fasting He, as a human being, felt the pangs of hunger. Insolently and openly did the Spirit of Evil approach Him in His solitude and tell Him that He was wrong not to use His power for the satisfaction of His earthly needs. Why should He suffer hunger? *If thou be the Son of God, command that these stones be made bread*, thereby you will not only satisfy your hunger but prove that You are really the Son of God, said the tempter hoping to beguile Jesus with praises and to find out whether He was an ordinary man or not. The Spirit of Evil had heard on the banks of the Jordan the Voice from Heaven calling Jesus the Son of God, he also heard John's testimony, but seeing Him in the throes of hunger he was perplexed: How could the Son of God be harassed with hunger?

The Mystery of Incarnation was closed to him, he was sure that Jesus was nothing but a righteous man, adopted by God for His goodness. It was impossible for Satan not to envy Jesus, as of yore he had envied the First Adam. Neither had he forgotten his ancient art whereby he had tempted Adam and multitudes of people thereafter, and he was now tempting Christ with the same. He pretends to be a well-wisher, concerned for the satisfaction of Christ's hunger, but in reality tempting Him to forego patience, and misuse His miraculous power to satisfy His flesh.

And what of Christ our Saviour? He was not ashamed of His hunger, but He did not want to obey Satan in anything, thereby teaching us not to listen to him, even if he tries to persuade us of something seemingly useful. *It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* With these words the Lord wanted to say that God had many ways of feeding men, that spiritual food was more important than bodily: *My meat is to*

*do the will of him that sent me, and finish his work.*

But the devil knows well that if man cannot be overcome by gluttony he can, oftentimes, be easily tempted by pride, ambition or self-interest. Now he tries to tempt Christ through spiritual pride. He suggests that Christ cast Himself from a pinnacle of the temple in Jerusalem quoting from Holy Scripture: *If thou be the Son of God, cast thyself down from hence: For it is written, he shall give his angels charge over thee; to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.* Cast Thyself down... and the people will recognize Thee as the Messiah; if Thou art God's Son, God will do anything for Thee.

Cunningly did Satan weave his web, interpreting the words of the Holy Scripture to suit his own perfidious aims. But to this temptation also did the Lord answer meekly and quietly quoting from the Holy Scripture: *It is written again, Thou shalt not tempt the Lord thy God.*

It is sinful of us also to demand a miracle from God when there is no need for it. The Lord is ready to perform a miracle for His faithful, but only when it is absolutely necessary. "The devil says St. John Chrysostom, "must be conquered not by miraculous signs, but by gentleness and humbleness."

Satan, disgraced, made use of a last weapon — love of power and self-interest — to overcome the Lord. "Do not be surprised," writes St. John Chrysostom, "that the devil, in tempting Christ, rushes from one extreme to the other, like mortally wounded warriors run hither and thither, so he too, being twice defeated, begins to utter, at random, what comes into his mind."

From a high mountain he shows a flash all the kingdoms of the world and their glory; all that is most beautiful, rich and best on earth, knowing that man succumbs sooner to what he sees, than to what he only hears. Many have been cast into the abyss of vice and idolatry by the devil through self-interest and love of power.

Gazing on the riches of the world the Lord grieved over the sins of mankind, burnt with love for mortals, and



ed to die for their salvation. He  
ght of the time when the Cross  
d crash the serpent's head and end  
power. Perhaps it was this very  
ght that illuminated His divine  
tenance... Whereas Satan, not  
prehending the mystery of Christ's  
imagined that He was succumbing  
temptation, and hurried to say that  
ould give Him all the kingdoms  
e world if He would but *fall down  
worship him!*

is last temptation contains the  
e force of hellish enticement  
gh riches, gratification of the  
s pride, conceit and ambition. He  
s Christ the kingdom for which  
ews had been longing for ages, he  
d give it instantly, without deman-  
in exchange any feats of self-  
fice. But this kingdom would not  
f God, but exclusively an earthly,  
an one in which not Christ but he,  
n, would be the supreme lord. The  
y tempted the Lord, offering Him  
er over the whole world, at such a  
price... Only bow down to me, and  
his will be yours... why should you  
r and grieve...

at our Lord Jesus Christ would not  
d blasphemy, and He said to the  
in a quiet and masterful voice:  
*Get thee behind me, Satan,* that is,  
e me, adversary of God, get thee  
e! And He confirmed His divine  
r with words from the Holy Scrip-  
*Thou shalt worship the Lord thy  
and him only shalt thou serve.*

Some time later Satan was again to  
hear Christ's words addressed then to  
Apostle Peter, who tried to convince  
Christ to spare Himself and not to  
undertake voluntary suffering: *Get thee  
behind me, Satan....*

Hearing these words, the devil  
trembled and left Him, *and behold, an-  
gels came and ministered unto him.*

It is thus that our Lord Jesus Christ  
conquered the temptations of the devil.

Beloved brothers and sisters, if the  
enemy dared so impudently to approach  
the Lord Himself, in Whom there was  
not a shadow of sin, how much more  
does this hellish spirit disturb people,  
trying to enkindle every spark of lust in  
man (Metropolitan Filaret of Moscow).  
If the wily spirit dared to tempt Christ,  
the Son of God, will he spare a Chris-  
tian? Therefore, everyone born of water  
and the Spirit is always subject to the  
devil's temptations and constant strug-  
gle with it (St. Tikhon of Zadonsk).

Christ overcame these temptations,  
commanding us to conquer our enemy  
with meekness. A Christian sets forth  
to accomplish spiritual feats. *...be  
strong in the Lord, St. Paul urges us,  
and in the power of his might. Put on  
the whole armour of God, that ye may  
be able to stand against the wiles of  
the devil. Amen.*

Bishop ANTONIY  
of Chernigov and Nezhin



## Nikolay Fomich Krasnoseltsev 1845-1898

**G**raduate and staff member of the Kazan Theological Academy, Doctor of Ecclesiastical History, and professor of ecclesiastical history at Novorossisk (Odessa) University, Nikolay Fomich Krasnoseltsev was the epitome of profound erudition and scholarly versatility. Evidence of this is to be found in the wide range of his works which embraced such fields as Church archaeology, liturgics, the history of liturgics, paleography, old Slavonic and ancient Greek literature and the cultural history of the ancient peoples of the East.

Born in 1845, the son of a priest in Ufa Gubernia, Nikolay Krasnoseltsev was one of many children. The severe poverty and harsh living conditions which he endured during his childhood left a deep impression on his virtuous and naturally sensitive soul and had an effect on the formation of his character. Nikolay was modest to the point of shyness, introspective and reticent; he never sought friends but both in the world of scholarship and in everyday life he was ever surrounded by them and always won their sincere respect.

Endowed with outstanding ability and diligence, Nikolay Krasnoseltsev graduated from the Ufa Theological Seminary with an excellent record behind him and in 1866 he was sent to continue his education at the Kazan Theological Academy. In order to prepare himself for missionary service in his home diocese of Ufa, he diligently studied the Tatar language and attained complete mastery of it. In 1870 this gifted student graduated from the academy and for his dissertation, "The Western Missions Against the Tatar Heathens, Especially Against the Tatar Muslims," he was awarded the degree of Magister of Theology.

Within the academy Nikolay Krasnoseltsev lived and worked in a deeply Christian moral and intellectual atmosphere. Among his fellow students were F. A. Kurganov, later professor at the Kazan Theological Academy and Kazan Uni-

versity; D. V. Gusev, who also became a professor at the academy, and the future professor A. V. Vadkovsky, M. I. Bogoslovsky, and N. P. Ostroumov.

On graduating from the academy Nikolay Krasnoseltsev had been assigned to work as teacher of Holy Scriptures at the Samara Theological Seminary. Six months later, however, at the instructions of the academy's rector, Archimandrite Nikanor, he took up the Chair of Church Archaeology and Liturgics in the academy, which had been set up by the Charter of 1869. The new post demanded original and mature thinking from the young scholar and efficient organization; he had to devise course programmes which were fundamentally new in principle, classify the literature required and prepare lecture notes. Successfully accomplishing these tasks, however, Nikolay Krasnoseltsev went on to organize some highly original academic courses.

Dr. Nikolay Krasnoseltsev has gone down in the history of Russian theological studies as a leading textual critic and commentator on liturgical manuscripts both from our own libraries and from those of Jerusalem, Mt. Athos, Constantinople and Rome. His activity in this field in which the data obtained from comparative historical analysis of monuments generally acquire the significance of national history, was particularly productive. During his visit to Rome for study purposes in the years 1881-82 he worked on Slavonic and Greek theological manuscripts in the Vatican Library. The results of his efforts were published in Kazan in 1855 in the form of a book entitled: "Information on Certain Liturgical Manuscripts in the Vatican Library" ("Information"). Embracing all the scholarly interests of its author, this work was a lexicographical and chronological analysis of a commentary on fragments from some 30 manuscripts. Among them mention should be made of the typicons from the 14-15th centuries and year 1317; a horologion of the 15th century



er of the 18th century with a Latin translation of a psalter of the 14th century; a triodion and pentacostarion of the 12-16th centuries; some homilies of the 12-16th centuries; a liturgical calendar of the 16th century; a collection of liturgical articles from the 15th century; the liturgy of St. James and St. John Chrysostom in an edition of the 15-16th centuries; interpretation of the Liturgy of St. Basil the Great by St. John the Faster and St. Germanus of Constantinople; the orders of baptism and chrismation, tonsure and marriage, holy unction, and the blessing of water, and the Liturgy of St. John Chrysostom according to a manuscript of the 16th century. The work won warm approval from church historians when it was being prepared for the press in 1884. The Council of the Kazan Theological Academy decided to print the book at the expense of the State treasury, and in 1886 it awarded the Metropolitan Makariy Prize. In 1893 the significance of this work was once again confirmed. When the Council of the Kazan Theological Academy debated the question of awarding Nikolay Krasnoseltsev the Degree of Doctor of Ecclesiastical History honoris causa, his official opponents, having examined all his work, came forward with a view to establishing the author's entitlement to the degree, attached particular significance and referred at considerable length to the results of his research on liturgical manuscripts from the Vatican Library and the Protocols of Sessions of the Council of the Kazan Theological Academy," 1893, pp.

of the formation of the order of liturgy. The commentary on ancient documents about its favourite occupations of Dr. Nikolay Krasnoseltsev. Likewise the driving force behind his liturgical quests was his concern for the livingness of tradition in liturgical history, the genesis and genealogy of the modern order of liturgy. His search for liturgical materials in libraries both in this country and abroad led him to collect a great deal of information on liturgical history that was either little known or completely unknown to theologians. This eventually formed the basis for a book "Materials Towards a History of the Order of Liturgy of St. John Chrysostom" ("Materials") published in Kazan in 1889. This work is a sequel to the book "Information," which mainly contains information on the early period when there were still incomplete and detailed orders of liturgy, and when short texts were circulated which consisted entirely of prayers with occasional directions for the ritual.

"Materials" Dr. Krasnoseltsev published the detailed 13-15th centuries orders of liturgy



**Dr. Nikolay F. Krasnoseltsev**

in Greek and Church Slavonic which had been discovered by him. Translating and commenting several passages from these orders, he concluded that they had been copied from very early manuscripts.

The book begins with an outline of the order of vesting and rules for proskomedia according to the 18th century manuscripts from the libraries of St. Panteleimon and Esphigmenou monasteries on Mt. Athos. The manuscript from the library of St. Panteleimon Monastery was apparently copied from some very ancient manuscript. Dr. Nikolay Krasnoseltsev resolved the question of chronology by collating the Panteleimon text with another text of the same rules prepared by A. A. Dmitrievsky on the basis of a parchment scroll from the library of the Esphigmenou Monastery. This scroll can be precisely dated to the year 1306 and contains the Liturgy of St. John Chrysostom with exactly the same rules for proskomedia as in the Panteleimon manuscript. Because the version of 1306 was transcribed from a still older one, Dr. Nikolay Krasnoseltsev attributed the original to the 13th century. Moreover, in the order of vespers contained in the same scroll and written in the same hand, the petition for extreme unction mentions the members of the Imperial Family Michael, Maria and Andronicus. It can thus be assumed that the scroll was written during the reign of the Paleologs Michael VIII and Andronicus II.

In the "Materials" the order of vestment and rules for proskomedia are outlined in accordance with the Panteleimon. manuscript because, although it was written later, its text is better preserved. Basically identical to the text of the Esphigmenou manuscript, it nevertheless contains certain variants which point to the existence of other texts with the same reading. Only variant readings and supplementary passages were taken from the Esphigmenou manuscript.

The "Material" also include the order of liturgy according to Manuscript No. 381 from the Vatopedi Monastery on Mt. Athos (preserved in the Moscow Synodal Library) which dates back to the end of the 13th or the beginning of the 14th century. A fairly detailed account of this manuscript is to be found in the doctoral dissertation of Prof. I. D. Mansvetov "Church Rules (Typicon), Their Formation and Subsequent Fate in the Greek and Russian Churches" (Moscow, 1885, pp. 404-406). Several extracts from the order of liturgy according to this manuscript are published as appendices to his study: "Metropolitan Kiprian and His Liturgical Work." In the opinion of Prof. Mansvetov, this order is an early version of the order of Patriarch Philotheus of Constantinople. Dr. Nikolay Krasnoseltsev objected: "This judgement is marred by exaggeration. This order is, however, an extremely important document for the textual history of the order of liturgy in the pre-Philotheus period" ("Materials," p. 17). The date of its origin and the time at which it was used can be established quite precisely from indications in the text itself: the names of the living mentioned during the consecration of the Holy Gifts includes Patriarch Athanasius of Constantinople, and the Emperor and Empress Andronicus and Irene, from which it follows that the order in the Synodal Manuscript No. 381 was written during the reign of the Palaeolog Andronicus II the Elder and his wife Irene (1281-1332).

The modern order of liturgy compiled from the manuscripts of Mt. Athos monasteries by Patriarch Philotheus of Constantinople (1354-1376) existed up to the 16th century only in manuscript form. Soon after Philotheus's edition appeared (*Ordo Philotheus*), a whole host of texts accumulated which tended to contain lexico-grammatical alterations which were, on the whole, inadvertently made by the scribes as a result of their own understanding and interpretation of the contents. As time went on these alterations became extremely valuable material for theologians and paleographers studying the history of the modern order of liturgy, as well as

for philologists, linguists and chronologists. Nikolay Krasnoseltsev collated three variants of Philotheus's order, from the 14th and 15th centuries. The 14th century manuscript, which came from the library of the Vatopedi Monastery on Mt. Athos, was written in cursive script and there was no doubt that it was the earliest edition of Philotheus's order. From the extreme left of the page (ektene) on p. 375, Dr. Nikolay Krasnoseltsev established that the order was written in 1347 when John Palaeolog entered into matrimony with Helena, both their names being mentioned in the petition of the said ektene. The text of the Vatopedi manuscript is identical to that of Manuscript No. 435 from the St. Panteleimon Monastery, which was estimated by Dr. Krasnoseltsev on paleological grounds, to date back to the mid-14th century. This version was evidently used in Bulgaria because Bulgaria and Serbia are mentioned in it.

Alongside the Greek text of the *Ordo Philotheus* Dr. Krasnoseltsev's "Materials" contained an old Russian-Slavonic translation according to the Service Book of Metropolitan Kiprian of Kiev and All Russia (14th century). The old Slavonic translation of Philotheus's order was made by one of his contemporaries Patriarch Euthymius of Tyrnovo (14th century). The earliest texts of this translation are to be found in the library of the Bulgarian Zographou Monastery on Mt. Athos.

"Materials" included the 15th century text of the order of liturgy from the Patriarchal Library in Jerusalem. This document, which is free from the influence of Philotheus's order, has the fragmentary nature characteristic of the earlier orders of liturgy. Dr. Krasnoseltsev's collection also contains the full text of a liturgical order of a 14-16th centuries manuscript written in several hands. It was his opinion that this extremely extensive order was widely used in an area where the influence of Patriarch Philotheus's order had still not penetrated.

It was only gradually that the divine service of the Orthodox Church acquired its modern form. The Russian Orthodox Church never identified divine service with dogma and did not regard the ritual of the divine service as something fixed and unalterable. The changes in ritual that took place in the Church of Constantinople and on Mt. Athos also found their way into the Russian Church. But although she modified her divine service in accordance with the Greek rituals, the Russian Orthodox Church while conforming to circumstances, invariably introduced elements of her own. That is why it is extremely important to examine and indicate



period of and reasons behind the changes in the historical, archaeological and, most important, liturgical standpoints. This will make fuller and deeper understanding of our divine service. Dr. Nikolay Krasnoseltsev as a pioneer of scholarship in this field. In 1887 and 1889, in the pages of the *Poslavny Sobesednik*, he published a series of research papers under the title "On Certain Church Services and Rituals Which Are No Longer in Use." These articles were subsequently collected into a monograph which was brought out in Kazan in 1889 and entitled: "Towards a History of the Orthodox Divine Service, with regard to Certain Church Services and Rituals Which Are No Longer in Use" ("Towards a His-

tory of the time this book was published the study of the history of the old divine service had come to a halt because the argumentative force of the monuments and first sources then known had been exhausted and the originals of the lesser monuments were not readily available for study of archaeological reasons. In this regard M. M. Mansvetov wrote: "We are feeling the need for a laborious, dry and uncongenial work more and more. Further progress in many branches of church scholarship will directly depend on the extent to which we are able to acquaint ourselves with and work on liturgical material that is in manuscript form. Mere descriptions of manuscripts only partly serve this purpose. Even the best of them simply point to the existence of material, and give an idea of what can be obtained from a particular monument, but as to actually using it in the original, this remains an essential and just as difficult as it was before. If these sources could be brought to light and the more important of them published in their original form, the level of our liturgical scholarship would inevitably be raised and we would gain a first-hand acquaintance with a new branch of literature which in fact holds the key to many long-standing ecclesiastical questions" ("Addenda to the Works of the Fathers," Part 26, p. 483).

In his monograph "Towards a History" Dr. Nikolay Krasnoseltsev published the texts of the liturgical orders: for a new bishop's assumption of duties; for New Year; for the mystery of the Last Judgement; for the Ablution of the Holy Cross on Maundy Thursday; for general Holy Communion on Maundy Thursday and Holy Saturday; prayers for catechumens at Mattins and Vespers and the order for catechization on Good Friday; for the tonsure of nuns; for singing psalms for the sick; the 15-17th centuries' order for priests and bishops, and for

laying the foundation of a city. The investigations are basically of a historical and archaeological character. The author gives the date of origin of each order, the changes that were made in it and the circumstances which led to it being abandoned. Much of his material for this work was provided by manuscripts from the library of the Solovetsk Monastery which were sent to the Kazan Theological Academy.

Dr. Nikolay Krasnoseltsev wrote accounts of the manuscripts from the Solovetsk Monastery, dealing firstly with those of a canonical character (nine signatures of which are printed in Vol. II of "Accounts of the Manuscripts from Solovetsk Library") and then with those of a liturgical character (occupying some 20 signatures of Vol. III of the same work).

Dr. Nikolay Krasnoseltsev gathered a wealth of material for his work "Towards a History" from libraries during his first trip to the Eastern Orthodox world in 1888. The outcome of this journey was a work entitled: "Slavonic Manuscripts of the Patriarchal Library in Jerusalem," which was published in Kazan in 1889. During his stay in Jerusalem he studied about twenty Greek manuscripts and made a particularly thorough examination of a parchment scroll which included a list of liturgies written in the 11-14th centuries. The oldest part of the scroll contains the Liturgy of St. John Chrysostom, which is remarkable for the fact that the margin of the text is adorned with a fairly extensive series of iconographic miniatures which may be of help in interpreting the liturgy of the 11th century. In the euchologia, Dr. Nikolay Krasnoseltsev discovered remarkable variants of the orders of Matrimony and Baptism and of various prayers. Similarly in a 15th century typicon, which stands out for the complete and copious nature of its contents, he found a new and rather interesting order of liturgy which he planned eventually to publish. In fact all the twenty Slavonic manuscripts held by the Jerusalem library at that time were covered by Dr. Krasnoseltsev in the work mentioned above.

The attention of the scholar was particularly drawn by a horologion from the end of the 14th century which was remarkable for its large collection of apocryphical prayers. Certain of the apocrypha contained in this manuscript are printed in the anthologies: "Monument of Old Russian Literature" by A. N. Pypin, "Monuments of Apocryphical Russian Literature" by N. S. Tikhonravov, and "Apocryphal Prayers from the Manuscripts of the Solovetsk Monastery Library" ("Works of the IV Archaeological Congress") by I. Y. Porfiriev.

It should be mentioned that in the euchologia from Greek manuscripts apocryphal prayers are not often encountered: the Greeks regarded them as mystic prayers and made special anthologies two of which were known to Dr. Nikolay Krasnoseltsev—the Grigorovich Collection at the Moscow Public Museum and another at the library of the Smyrna Theological School. The latter is of particular interest. The manuscript, which dates back to 1774, is written in a beautiful hand but contains illiterate errors. There are six orders, the first of which comprises 27 apocryphal prayers and two exorcisms.\*

Featured further on are two major orders consisting of prayers for the sick: the first contains 37 prayers and the second 17. These are followed by prayers and exorcisms of a more pronounced apocryphal character. The Smyrna manuscript concludes with two orders which refer to certain special types of illnesses. The prayers in this manuscript are worthy of thorough study and need to be compared with analogous Slavonic apocryphal prayers.

Of the old orders special attention should be given to the 15-17th centuries orders of burial for priests and bishops. These burial rites originated in the early days of Christianity. They have a history of many centuries behind them and their composition is complex and varied. At the

present time in the Orthodox Church there several types of burial orders: for the laity, monks, for priests and for infants.

The modern order of burial for the clergy was not definitively established until at least the 17th century but even in ancient times it differed from the order for the laity. Thus in the Barberin Euchology of the 8-9th centuries there is a special prayer for the burial of bishops: "funeral prayer for bishops: O Lord Jesus Christ, Lamb of God, that takest away the sins of the world..." Apparently for the funeral of a priest or a bishop special prayers were inserted in the common burial order. Up to the 15th century there is no record at all of a special burial order for priests in the liturgical monuments. In the 16th century the orders of the burial for priests which were in use prior to the introduction of the present order begin to appear in the Greek euchologia. One of the earliest orders was found in Dr. Krasnoseltsev in the Greek manuscript of an euchologion in the library of the St. Panleimon Monastery on Mt. Athos and published in his work "Towards a History."

In Russian and Slavonic manuscripts special orders of burial for priests start to appear at the beginning of the 16th century. "Order of Burial for a Priest," which resembles the Monastery of Athos order indicated above, is contained in the manuscript of the Book of Needs dated 1502 from the Solovetsk Monastery library.

More widespread was the "Order on the Passing-Away of a Priest," which was compiled by the Bulgarian priest, Eremey. It was first printed in the Book of Needs by Philaret in 1606 and then in that of Joasaf in 1636. The Book of Needs of 1639 has the following to say about this order: "The burial for priests was abolished by a decree of His Holiness, the great Patriarch Joasaf of Moscow and All Russia, because it stemmed from the heretic Eremey, a Bulgarian priest, and it is not to be found in the Greek translations, nor in the old charters and manuscripts." Dr. Krasnoseltsev considered that the probable reason for the abolition of this order, which is reproduced in the book "Towards a History," according to the 16th century manuscript from the Solovetsk Monastery, was the content of the prayer which, according to certain readings, was supposed to be placed in the hands of the deceased priest.

The order of burial for bishops is encountered less frequently in the manuscripts because, as a rule, the same order was used as for priests and monks. In the Sofia library Dr. Krasnoseltsev found a manuscript "Directive on how a funeral service should be conducted for a bishop who has passed away" (17th century) and also incl

\* In the specific Russian Orthodox Church usage of the verb "zaklinat" (to exorcize, Gr. exorkizo) here means to formally bid an evil spirit to leave the body of a man he has possessed; hence exorcism is the expelling of the spirit of evil from a man's body by the invocation of God's Name. It is evident from the practice of the apostolic period that at that time the only people to be exorcized were those who were actually possessed by an evil spirit (Mt. 16, 17; Lk. 10, 17; Acts 5, 16; 8, 7; 19, 12). From the 3rd century exorcism came to be performed on those wishing to be baptized (catechumens), and the act of exorcism was included in the Order of Baptism. One of the earliest indications of this is to be found in the 29th Canon of St. Hippolytus: "On Saturday the bishop calls together those who are to be baptized and as they kneel with their faces turned towards the East, he extends his hand over them with a prayer to God that the evil spirit may be driven out of their bodies." Exorcism was carried out by uttering a special prayer in the name of Christ. The accompanying actions of blowing and making the sign of the cross served as visual signs that the aim had been achieved. The blowing, which is mentioned in the 29th Canon of St. Hippolytus as well as by the Fathers of the II Ecumenical Council and St. Augustine, symbolizes the expulsion from the catechumen of what St. Cyril of Jerusalem calls "the malicious demon which is driven out of a man by the waters of salvation." He attributes the same significance to the sign of the cross, from which "evil spirits withdraw in trepidation."





Patriarch Pimen with Metropolitan Ioann of Helsingfors [Autonomous Orthodox Church of Finland] from whom he received on November 23, 1973 (see p. 6)



Seating, right to left: Bishop Platon of Argentina and South America, Metropolitan Serafim of Krut'iy and Kolomna, Metropolitan Filaret of Kiev and Galich, His Holiness Patriarch Pimen; metropolitans: Nikodim of Leningrad and Novgorod, Aleksi of Tallinn and Estonia, Yuvenaliy of Tula and Vyatskiy; standing: Bishop Nikolay of Kursk and Belgorod; archbishops: Nikodim of Kharkov and Lugansk, Aleksi of Krasnodar and the Kuban, Pitirim of Volokolamsk, and Bishop Savva of Chernovtsy and Bukovina. Photo was taken in the Patriarchal Cathedral of the Epiphany after the Divine Liturgy on December 16, 1973 (see p. 11)



His Holiness Patriarch Pimen and Metropolitan Yuvenaliy talking to the well-known author Boris Polevoy, Chairman of the Soviet Peace Fund, and the Secretary Leonid Nikonov during the presentation of diplomas of the Soviet Committee for the World Congress of Peace Forces to hierarchs of the Russian Orthodox Church on December 28



His Holiness Patriarch Pimen of Moscow and All Russia receiving a group of Benedictines from the Belgian Monastery Chevetogne on November 15



in his book "Towards a History." This rite of the funeral of a bishop is more complex than the Order of Burial for a Priest," so that by comparing them we can trace the emergence of the Order of burial for bishops.\*

In his capacity as head of the department of Church archaeology and liturgics, Dr. Nikolay Krasnoseltsev devoted considerable attention to the architecture: he studied the history, plans, and appointments of Christian churches in Constantinople, Rome, Florence, Milan, Venice, Vienna, Paris, and Berlin. He also analyzed a considerable amount of work by Western European Church archaeologists, in particular by Vicenti Beauvais (13th century), Leone Battista Alberti (15th century), Christian Karl Schinkel (14th century), Franz Theodor Kugler (19th century), and Luigi Canina (19th century). The result of these diligent studies was a course of lectures on Church architecture published in 1880 under the title: "Articles on the history of the Christian Temples."

Appointed professor of history at Odessa (then Novorossiysk) University in 1889, Dr. Nikolay Krasnoseltsev continued his work in the fields of Church archaeology and liturgics and devoted considerable efforts to the study of Byzantine art. Almost every summer he visited Constantinople and Mt. Athos and brought back valuable material for further scholarship. He was familiar with the magnificent library of the Pantokrator Monastery as he was with the library of his own university.

Krasnoseltsev's career as a scholar and teacher in Odessa University commenced with an inaugural lecture entitled: "The Significance of Archaeological Discoveries in Dealing with

the rite for the funeral service of a bishop as observed in the Russian Orthodox Church at the times of Peter the Great. Eventually, however, it passed into oblivion and the services of Russian bishops came to be held according to the Order of burial for priests.

In the 1950s and 1960s Archbishop (later Metropolitan) Manuil Lemeshevsky compiled an Order of burial for a bishop. Preserving the structure of the burial order for priests and its elements—prayers, antiphons, Gospel reading followed by the psalms, oikoi following the 6th hymn of the Stikhera in the Einos and Aposticha, and the accompanying the kiss—the author included hymns of his own composition based on the words and behests of Jesus Christ, as well as the teachings of St. Paul on the resurrection of the dead. After being discussed and reviewed, the Order of burial for a bishop, compiled by the Most Reverend Manuil, was, by a resolution of the Holy Synod dated December 13, 1963, approved for use where provided for by the last will of the deceased.

For further details see the review by Prof. V. I. Spensky: JMP, No. 1, 1964, pp. 7-9.

Ancient Ecclesiastical History" (published in Odessa in 1889).

A. I. Kirpichnikov recalls, "right from his very first words our new colleague convinced us that we had gained an earnest scholar of exemplary integrity, who would not permit himself to say a single word that was not founded on deep study of the subject, who was so scrupulous about avoiding anything resembling 'fine phrases', that he expressed his deeply humane ideas and convictions in the most simple and deliberately unpretentious manner. For the professors he was a dear friend whose knowledge, industry and lucidity of mind made him capable of answering any question pertaining to his subject, for the junior scholars, magisters and private students he was an excellent mentor and helper, and for the students he was a kind and intelligent teacher" (A. Kirpichnikov. N. F. Krasnoseltsev. An Epilogue. Moscow, 1898, p. 2).

In Novorossiysk University Dr. Nikolay Krasnoseltsev diligently devoted himself to the topography of Constantinople, to ancient Byzantine monuments in general and the literature of ancient Byzantium in particular. He was convinced that even in those fields of ecclesiastical history where there were many literary monuments, archaeological discoveries could substantially aid historiography. It was his view that even the cold tombstones could reduce the blindest and most abstruse preconceptions to dust. Dr. Krasnoseltsev maintained that ecclesiastical history could not give a full and conclusive historical picture of manifestations of Christian religious life as it is reflected in the divine service, in customs, mores, and art, while it was confined to a limited number of historical sources. Church archaeological data substantially consolidate the scientific basis of ecclesiastical history.

Information on the lives of the holy members of the Church is mainly to be found in the "Acts" of the martyrs and the "Lives" of the saints. In the course of time many ancient chronicles about martyrs with additions by scribes and commentators were excluded from the corpus of ecclesio-historical sources. Subsequently, objective scholarly revision by Dr. Nikolay Krasnoseltsev separated the truth from the fabrication in these works and certain of these chronicles acquired a new scientific value. Cases in point are the martyrly acts of Nereus and Achilleus and St. Cecilia, and the stories of the martyrs Sts. Sophia, Faith, Hope, and Charity, and of St. Hippolytus.

As a department head at Novorossiysk University, Dr. Nikolay Krasnoseltsev continued his work in the field of Church archaeology as indus-

riously as before. But at this time, as A. A. Dmitrievsky puts it, his special bent for liturgics began to "come to the fore" more and more. Evidence of this effect is provided by his monograph published in 1892 "The Typicon of the Church of St. Sophia in Constantinople," which was very highly appraised by A. A. Dmitrievsky, who called it a fundamental work in the history of the Great Canon of this church.

Dr. Krasnoseltsev made a considerable contribution to the study of medieval Byzantine literature. Besides being rich in theological, historical and philosophical monuments which were the works of the Church Fathers, scholars and philosophers, Byzantine literature also includes a host of anonymous and pseudonymous works which popularized both ecclesiastical and secular knowledge. As monuments of scholarship, theology and philosophy, these anonymous works are of little value. However, they are worthy of close attention because they preserve ecclesiastical and social marks distinctive of medieval Byzantium. The first scholars to turn to these anonymous and pseudonymous works were Russian historians of old Russian literature who analyzed the influence of Byzantium on the formation of Russian literature. The enthusiasts in this field of philology included N. Tikhonravov and his pupil, A. Vasiliev, who published, in 1893, a collection entitled "Anecdota graecobyzantina, pars prior," which comprised some 18 anonymous and pseudonymous Byzantine works.

Dr. Krasnoseltsev's studies of anonymous and apocryphal literature led to the publication of a work entitled "Addenda" consisting of 12 texts of the so-called "Conversations of Three Holy Bishops" which he had found in libraries of the East. Although this work is entered in the old Russian index of apocryphal books, it was, nevertheless, very widely transcribed in old Russian literature and particularly popular with readers. On analyzing the contents of "Conversations of Three Holy Bishops", Dr. Krasnoseltsev comes to the following conclusions: this collection of short questions and answers originated in Byzantium, existed in several readings and was disseminated among the common people. It appeared in Byzantine secular literature at the end of the 13th century and in old Russian literature at the beginning of the 15th century; Russian variants of this work came into being in the 17th century when Russian compilers began to rework it. The "Addenda" also contained: "Questions on Priests put by St. Basil the Great to St. Gregory the Theologian" (according to a 14th century manuscript from the library of Kuthumush Monastery on Mt. Athos); "Debate

Between a Panagiote and an Asimite," taken from the new Greek texts and published in for the first time; the full text of "Revelation of Christ to the Apostles"; an interpretation of "Our Father" first discovered by Dr. Krasnoseltsev himself; and the "Sermon by St. John Chrysostom on Holy Resurrection" to which Dr. Krasnoseltsev furnished a translation into the Slavic according to a 16th century manuscript in the Synodal library.

Dr. Nikolay Krasnoseltsev made a significant contribution to theology as a reviewer of works by his colleagues and pupils. His reviews and critical articles were mainly published in magazines "Pravoslavny Sobesednik" and "Byzantine Journal." Special mention should be made here of his detailed critical article on a monograph by Prof. A. A. Dmitrievsky "Divine Service During Holy and Paschal Weeks 9-10th century Jerusalem" a study of the order for Church services for Holy and Paschal Weeks used in 9-10th century Jerusalem and discovered by A. A. Dmitrievsky.

Dr. Nikolay Krasnoseltsev completed the "Notes and Corrections" to his most valuable book on September 2, 1898, eleven days before his death. He died at the age of 53 in Constantinople where he had gone to continue his research and was buried there in a Greek cemetery.

Dr. Nikolay Krasnoseltsev stood out for his boundless devotion to scholarship for the glory of the Russian Orthodox Church. Many of his works are still relevant today. Indeed their significance is obvious, for their author laid the foundations of Russian Church archaeology and liturgics and the further development of these fields of study received at the hands of his pupils and followers confirmed the validity of the path mapped out by his own works.

Apart from being an outstanding scholar, who had the honour, along with Prof. I. D. Maksimov of the Moscow Theological Academy, of founding the Russian history of liturgics and Church archaeology, Dr. Krasnoseltsev was a talented pedagogue who had trained some remarkable followers, one of whom, Prof. A. A. Dmitrievsky, the founder of the Russian school of liturgics, is deservedly renowned in the Russian Hoare: "My deep gratitude," writes A. A. Dmitrievsky, "compels me to declare that for sixteen years my career as teacher and scholar and my literary work were strongly guided by the powerful influence of my unforgettable mentor, Nikolay Fomich Krasnoseltsev, who willingly and sincerely shared the sorrows and joys which fell to my lot over this period. He was my only authoritative adviser in all scientific undertakings and plans, and the s



judge of all deviations away from the true which he himself had mapped out" Dmitrievsky. Unforgettable Memories of sors A. S. Pavlov and N. F. Krasnoseltsev. actions of the Kiev Theological Academy," , p. 100). The huge correspondence between r and pupil stands as testimony to these and cordial relations. "This correspondence of interest to me," wrote A. A. Dmitri- "in that it contains the most intimate and d records of my journeys and discoveries, ek texts themselves taken from actual mo- ts, as well as observations and impressi- which never find a place in the usual offi- ports—that is one aspect of it, and the it frankly expresses my opinion and objec- regard to the various questions which the ofessor subjected to scholarly analysis in umerous works. In order to illustrate this nd give a clearer picture of the fatherly is between Nikolay Fomich and his pupil quote here an extract from his last letter This was written straight after he had the news, sad as it was for him, that I come engrossed in my work on the histo- moires of Archbishop Arseniy, and tem- y suspended the printing of the Greek ogion, which was to constitute the second of my 'Account of Liturgical Manuscripts yed in the Libraries of the Orthodox East': or the euchologia, you say that you have d thinking about them." This means that ill be a long wait; I do not have many f life ahead of me and I shall hardly live the day... It is only natural that my should be on the wane by now, but are growing? They are, of course, but their seems to be deviating more and more from liturgics. I would be very much to you if you could let me have fair of signatures of the Euchologion that ha- dy been printed: I could work on them the journey and maybe this would be of elp to you...' What a great lesson from orgettable teacher who was virtually on th bed. It just shows how Nikolay Fomich is work and how dear the advancement beloved chosen field of study was to him. hat tender and fatherly concern he dis- over one of his pupils on the eve of his y death" (Ibid., pp. 100-101).

Dmitrievsky was not the only disciple of asnoseltsev. Deeply devoted to his field y, Prof. Nikolay Krasnoseltsev made spe- orts to help young pupils who wished to nder him on liturgics of Church archaeolo- cludated the subject of their chosen topic a, clearly and precisely outlined the scope

of the scholarship involved, willingly furnished them with sources and study aids, and generously allowed them to use unpublished material of manuscripts and notes which he had collected himself.

## Dr. Nikolay Krasnoseltsev's Works \*

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2. Памятник древнерусской письменности, относящийся к истории нашего богослужения в XVII в. ПС, 1884, I.
3. Описание рукописей Соловецкого монастыря. Ч. П. Казань, 1885.
4. Сведения о некоторых литургических рукописях Ватиканской библиотеки с замечаниями о составе и особенностях богослужебных чинопоследований, в них содержащихся, и с приложениями. Казань, 1885.
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- 14-15. Рецензии на книги А. А. Дмитриевского: «Богослужение Страстной и Пасхальной седмиц в Иерусалиме в IX-X вв.» — ВВ, т. II, вып. I-IV. СПб., 1895; «Описание литургических рукописей, хранящихся в библиотеках православного Востока» — ВВ, т. IV, вып. III-IV. СПб., 1897.
16. Новый список русских богослужебных действ. «Труды VIII Археологического съезда». М., 1895, т. II.
17. Устав литургии святого Иоанна Златоуста, составленный патриархом Константинопольским Филофеем в бытность его игуменом лавры святого Афанасия на Афоне. ПС, 1896, I.
18. К изучению Типика Великой церкви. Летопись, 1896, VI.
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\* Сокращения: ВВ — «Византийский временник»; Записки — «Записки имп. Новороссийского университета»; Летопись — «Летопись историко-филологического Общества при имп. Новороссийском университете»; ПС — «Православный собеседник».

## II. Церковная археология.

### История христианской архитектуры

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21. О происхождении христианского храма. Казань, 1880.

22. Древнехристианские усыпальницы в Риме и значение сделанных в них открытий для богословской науки. ПС, 1883, III.

23. Церковь святого Климента в Риме и соединенные с нею воспоминания о славянских апостолах. ПС, 1885, I.

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29. К вопросу о греческих источниках «Беды трех святителей». Записки, 1889.

30. Еще к вопросу об источниках «Беды трех святителей». Там же, 1890.

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33. О византийском монашестве. ВВ, т. II, вып. I-II.

34. «Прение панагиота с азимитом» по новогреческим спискам. Летопись, 1896, VI.

35. О Константинопольских патриархах. 1897, т. IV, вып. I-II.

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VLADIMIR BALU

## Fundamental Problems of Greek and Slavonic Biblical Textology

The distinguished Russian biblical scholar, Professor I. E. Evseyev (1868-1921) of the St. Petersburg Theological Academy wrote two important works on Greek and Slavonic biblical textology: "The Book of the Prophet Isaiah in translation into the Old Slavonic. In two parts. Part one: The Slavonic translation of the Book of the Prophet Isaiah according to manuscripts of the 12th to 16th centuries. Part two: The Greek original of the Slavonic translation of the Book of the Prophet Isaiah. SPb., 1897" and "The Book of the Prophet Daniel in Old Slavonic translation. Introduction and texts. M., 1905." G. A. Voskresensky made a detailed analysis of these works in 1905.<sup>1</sup> The aim of this article is to define the way in which I. E. Evseyev formulated the basic problems involved in the study of Greek and Slavonic biblical texts and how he suggested solving these problems, for this should contribute to the development of contemporary research on the subject.

### Problems of the Study of the Greek Biblical Text

At the time the above-mentioned works of I. E. Evseyev's were first published, the study of the Greek text of the Bible and, in particular, of the Greek text of the Old Testament was for the majority of scholars reduced to an attempt

to restore the "most ancient" text. In this attempt, the tendency was to concentrate almost exclusively on the oldest uncial manuscripts, notwithstanding even the absence of indications as to the circumstances of their origin.<sup>2</sup> A typical example of the application of the "most ancient manuscripts" method is the two-volume 1887-1894 publication of the Septuagint by H. B. Swete (1835-1917), which is based on a very limited selection of manuscript material.

In the 80s of the 19th century Paul de Lagarde (1827-1891) came out with a rival method. This remarkable scholar suggested that it would be a good thing to study *all* the copies of the Greek biblical text right down to the most recent and to determine their adherence to one of the other of three basic recensions (the Lucianic, made by a priest of Antioch, the holy martyr Lucian († 312), the Hesychiast (or "New Text") by the Egyptian bishop and holy martyr Hesychius in Alexandria (circa 300) and the Palestinian (or Codex Sinaiticus) made on the basis of Origen's Hexapla, to restore the original text of these three recensions and on the foundation of such restorative work to draw conclusions about the nature of the original Greek text.

I. E. Evseyev was one of the first textologists to accept and then creatively to develop the ideas of de Lagarde. He considered his approach to the study of the texts truly scientific.



of its historicological foundation the possibility which it offered of restoring the ecclesiastical Byzantine text of the Bible, as also the Alexandrine text, which are of great importance for the study of the Slavonic version of the Bible.<sup>3</sup>

Evseyev pointed out how necessary it was when studying the Greek text of the Bible to concentrate rather on types of text than on individual copies.

He criticized the so-called exegetical method which attempts to reconstruct the biblical text as a result of the critical study of manuscripts and other sources but on the basis of hypotheses born of a semi-scientific examination of the text, the Greek grammar and the historical context.

de Lagarde gave a scholarly definition of the peculiarities of the Lucianic text, and made use on the one hand of quotations from the *Prologus* of St. John Chrysostom (347-407) and, on the other, of the Greek translation of the Bible made by Bishop Eusebius (311-383). Apart from this, it was he who first expressed the suggestion that the Slavonic version was most likely to follow the Lucianic text. This hypothesis was confirmed by the researches of I. E. Evseyev, who proved that the Slavonic version is of two of the three most ancient types of the Slavonic translation of the Bible, the Alexandrian and of St. Cyril and of St. Methodius, the Lucianic text. At the same time Evseyev noted the importance of the Greek version of the Bible (a collection of service books) which was taken mainly from the prophetic books of the Old Testament, for the re-establishment of the Lucianic text.<sup>4</sup>

Evseyev in his researches into the Lucianic text confirms the existence of such features as the introduction into the revised text of non-Lucianic expressions. He provides examples to confirm the evidence of the Early Church that Lucian came to the Greek text of the Old Testament with a new view. Lucian made use of Origen's *Hexapla*, of the Hebrew text directly, of the *Peshitta* (the Syriac translation from the Hebrew) and of the pre-Jeromian Latin translation of the "Itala."

de Lagarde took the first step towards a scientific interpretation of the peculiarities of the Alexandrian-Hesychian recension, showing in order to restore the original text it was essential to make use of the quotations from the Greek text in the writings of St. Cyril of Alexandria (†444) and also of the Coptic, Arabic and Arab translations of the Bible.

I. E. Evseyev, making use of St. Cyril's quotations from the Scripture and the Coptic translation, signalled out those Greek texts which may be considered best to reflect the Hesychian recension. Characteristic features of this recension are the rendering of the revised text in a briefer form and alterations in word-order undertaken to emphasize the principal thoughts. I. E. Evseyev shows, that Hesychius first and foremost made use of copies of the Greek translation of the Old Testament either made prior to Origen or neglected by him, in which the type of text is similar to that used by New Testament authors in their quotations from the Old Testament. It is clear that the Hesychian recension is of great importance for research into the pre-Origen types of the Greek translation of the Old Testament.

I. E. Evseyev also signalled out those Greek texts which may be considered to reflect the Palestinian recension and pointed out that to study this recension it is essential to make use of the quotations from the Holy Scriptures in the works of Eusebius of Caesarea (260-340) and of St. Jerome (342-420).

I. E. Evseyev saw the most urgent task facing the textologist of the Greek Bible as the publishing of the restored texts of the Lucianic, Hesychian and Palestinian recensions, while considering it fully justifiable to make use of texts of more recent origin in the course of the work. He himself restored the Lucianic text and the Hesychian readings from the Prophet Isaiah and the full Lucianic and Hesychian texts of the book of the Prophet Daniel. The results of this work confirm the fruitfulness of Evseyev's method and may well serve to recommend this method to other scholars engaged in research on the Greek text of the Bible.

### Problems Involved in the Study of the Slavonic Biblical Text

The translation of the Bible into Slavonic is immensely important for Russian theological scholarship and for the explanation of the history of Slavonic literature, particularly in the earliest stages. Yet, in the scattered articles and notices to have accumulated on this subject by the end of the 19th century, the basic aspects of this translation had as yet received virtually no elucidation: its origins, basic character, language and exegetical significance.

I. E. Evseyev, examining the question of the origins and basic character of the Slavonic translation of the Bible considered it essential to base his findings not on scattered crumbs of historical information but on the internal evi-

dence of the translation itself and of its language. Here he emphasized that success in the study of the linguistic peculiarities of the Slavonic translation could only be achieved — as in the case of the study of the Greek original — *if types of readings* were to be studied rather than separate copies.

The question of the language of the Slavonic translation of the Bible is far from unimportant since this translation, from a philological point of view, is a great work of literature, the memorial of a whole epoch. I. E. Evseyev in his approach to this work attributed particular importance to the lexicological study of the Slavonic translation.

In order to assess the exegetic significance of the Slavonic translation, I. E. Evseyev maintains that it is essential to define its quality and also to elucidate the value of the Greek original.

The conclusions at which Evseyev arrived as a result of his research on the Slavonic translations of the Books of the Prophets Isaiah and Daniel may to a considerable degree be applied to the whole Slavonic translation of the Bible, because in his study of these two books he proceeded from the point of view of a student of the whole Slavonic translation.

The concept of a single and complete translation by Sts. Cyril and Methodius cannot be defended on a strictly scholarly basis. The earliest Slavonic translation of the Bible is known to us in three editions, two of which can be traced back to the same school, the third — to a different one. The first (incomplete) edition is the work of St. Cyril. The Old Testament part is represented in the Book of Paroemiai and the Psalters and the New Testament in The Lectionary and the Book of Epistles. The Second (complete) edition, based on the first, is the work of assistants of St. Methodius and was made in the Slavonic West. The Old Testament part is represented in the Chronographs. The third (also complete) edition, which makes use of the first and second with a distinct preference for the first edition, is the work of scribes working at the court of the Bulgarian Tsar Simeon (885-927), and therefore belongs to the Slavonic South. The Old Testament part is represented in the patristic explanations of the Books of Prophets. The first edition may thus be said to dominate the other two.

The first cause of the differences between the two editions of the first school and the third edition, which is the work of another school, is the fact that the Greek texts from which they were translated are of various origin: the first used the Prophetologion and other Greek books based on the Lucianic text, the second used cate-

nae<sup>5</sup> based primarily on the Hesychiastic. It is also a possibility that the scribes of Simeon were motivated by a conscious tendency to avoid making their translation dependent on the Lucianic text which was generally predominant in Constantinople.

The difference between the editions of the first and second schools is also the result of the difference between the forms of the Slavonic spoken and used by each school.<sup>6</sup>

Apart from this there are definite differences between these three editions which are a result of the personal qualities of their compilers. The author of the first edition I. E. Evseyev calls "a man who understood the significance of prophetic writings, who knew Greek and Slavonic well and who was accustomed by long practice to selecting the most felicitous theological expressions," a man of wide culture. In the author of the second he perceives "a man who knew little of the Greek language, not particularly careful to convey the sense of Holy Scripture and ill-schooled in Greek terminology, matters of strategy and navigation and in the geographical concepts which would have been of a second nature to any Byzantine." The author of the third edition is "an inexperienced theologian and a man little schooled in book-learning, sufficiently familiar either with the spirit of the Scriptures or with the language of the original."

An interesting feature which distinguishes the author of the first from the author of the third edition is the absence of literal translation in the work of the former, thanks to which his translation is full of tact and reverence, never offending against the canons of decency and is free of words associated with a pagan view of the world. The author of the third edition endeavours to make his translation as literal as possible and the result is an extremely coarse translation; he uses words associated with pagan beliefs. This observation on the work of the early translations inspired by different principles is of current interest for the problems of biblical translation today: the problems of literal translation, the adaptation of a translation to the cultural level of the readers for whom it is intended, etc.

I. E. Evseyev also points out certain distinguishing features of the authors of all three translations, such as the almost fanatic desire of the translator of the third edition to eliminate from the text all traces of the Greek and the influence of the Latin language and of Western terminology on the translators of the first and second versions.

Writing of the fate of these three earliest editions of the Slavonic translation of the B



notes that only the first (Cyrillic) text widely distributed and popular in Russia.<sup>7</sup> The most important revision of this text was taken in the 15th century in Serbia and used in checking the Book of Paroemiai and the later Greek Prophetologia and in the purification of the language. The second (Methodian) edition was retained by the South-West and in West Russia. The third edition worked from beginning to end (again in the 15th century,<sup>8</sup> but without checking it against the Greek original. The characteristic features of this version are a tendency towards purification of the language and towards agreement with the revised version of the Vulgate. The third edition was used together with other sources in work on Frantsisk Skorin's (1490-1541) translation of the Bible.

The type of the Old Testament Slavonic text in the printed Slavonic Bibles came into being as a result of the intermingling of all three edi-

tions. We have previously considered that the immediate aim of historical research into the Slavonic translation of the Bible should be to reconstruct the text in the Cyrillic, the Methodian and Simeonov versions. He himself published the Book of Psalms in all three versions. The results of his work provide material for further research on the aspects of the Slavonic biblical text.

### About the Archive of the Biblical Commission

The study of the Slavonic Bible is of great importance for the Russian Orthodox Church and for Russian Orthodox Theology. It is connected first and foremost with the fate of the Slavonic Bible in the history of the Russian Church. The Slavonic Bible first appeared in Russia with the conversion of the country to Christianity. From that time onwards until our days the Slavonic Bible has been an inherent part of Russian Orthodoxy. The highest expression of this is the fact that the Gospel in Slavonic always lies upon the altar, the most sacred place in a Russian church.

The significance of the Slavonic Bible does not, however, end here. The Slavonic Bible is bound up with the Russian Bible. These two Bibles are not opposed or contrasted but represent a lawful succession one to another within the framework of a single Slavonic-Russian biblical tradition.<sup>8</sup> By virtue of this very circumstance the solution to certain problems regarding the Russian Bible (for instance, that of the origin of a Greek original from which to trans-

late into Russian), often depends on the approach to the Slavonic Bible.

In studying the Slavonic Bible in our days it is absolutely essential to turn to our scholarly heritage which has come down to us from Russian Orthodox Bible scholars of the late 19th-early 20th centuries.

Of particular interest in this context are the documents of the Archive of the Biblical Commission (the Commission for a scholarly edition of the Slavonic Bible) which was established in Petrograd in 1915. These documents were long considered as lost but were recently rediscovered by a research group for the study of the history and problems of biblical translation organized at the Leningrad Theological Academy in 1969 to continue the elaboration of certain questions to which the attention of the Biblical Commission had formerly been directed.

The most important documents from the Archive of the Biblical Commission may be divided into three groups.

The first group includes documents concerned with the setting up of the Biblical Commission and with the elaboration of the guiding principles of its work. These are "Regulations concerning the personnel and activities of the Commission for a scholarly edition of the Slavonic Bible under the auspices of the Petrograd Theological Academy"; "Guiding thoughts and rules for the academical edition of the Slavonic Bible," "An act of the foundatory meeting of the Commission for a scholarly edition of the Slavonic Bible at the Petrograd Theological Academy" and "Appendix to the Regulations and Rules of the Commission for a scholarly edition of the Slavonic Bible at the Petrograd Theological Academy (the opinion of the Slavonic Commission ... of the Moscow Archaeological Society)."

The second group comprises documents on the progress of work of the Biblical Commission. These are the protocols and the day-to-day records of the meetings of the Commission, the day-to-day records of its Executive Committee, the *Izvestiya Bibleyskoy Komissii*, annual accounts of the activities of the Commission, and other similar documents. Here it should be said that in the protocols and day-to-day records of the meetings of the Commission accounts were preserved of papers read by some of the most distinguished scholars of that time on various moments of the history of the Bible of the Slavs.

The third group includes documents containing information on the manuscript material of the Slavonic Bible. The bulk of it is letters from Professor Evseyev to the members of the Biblical Commission.

There can be no doubt that the documents of the Archive of the Biblical Commission will attract the attention of representatives of Russian theological scholarship, will enrich it with information about the Biblical Commission and about the high scholarly standard of the work and the extent and quality of the scientific legacy the Commission left behind it. The documents should also help contemporary scholars to make use of the rich experience of their predecessors in the field of the study of the Slavonic Bible.

KONSTANTIN LOGACHEV

#### NOTES

<sup>1</sup> Богословский Вестник, ноябрь 1905 г.

<sup>2</sup> For instance, the theory of the pre-Hexaplic origin of the Codex Vaticanus.

<sup>3</sup> The ecclesiastical Byzantine Lucianic and the Alexandrine Hesychiast texts were those two

originals to which it is possible to trace earliest Slavonic translations, whereas "earliest" text reconstructed by lovers of uncial script has no contribution to make to elucidation of the Slavonic translation.

<sup>4</sup> Thanks to the greater stability of the text this book insofar as it was regularly used in vine worship.

<sup>5</sup> Catenae—"chains" of patristic comments successive verses of Scriptural texts of one more books of the Bible, a genre in vogue among spiritual writers from the 5th century onward (see "Oxford Church Dictionary").

<sup>6</sup> Thus representatives of the second school introduced specific features of local dialect in their translation: the language of this school not finally fixed and varies from one passage to another whereas the language of the first monolithic, fixed.

<sup>7</sup> This work of revision had been already partially accomplished under Tsar Simeon.

<sup>8</sup> Cf. Archbishop Pitirim of Volokolamsk. Lectures on the Holy Scriptures of the New Testament in the Moscow Theological Academy.

## Teaching and Examples from the Life of the Blessed Abba Euthymius the Great

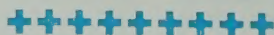
32. And Abba Euthymius made known his last behest to the brothers, saying: "Never close the gates to anyone, they should stand open to any passer-by, and God will give you His blessing. Let your place of habitation itself be open to all wanderers and newcomers, and with those that have nothing share all that you have.

"Hold firmly to all that I have commanded you, and if I acquire boldness before God the first thing I shall ask of Him is that my spirit might abide with you for ever."

33. Of a life like that of the angelic life of the great Abba Euthymius, the

Blessed Hesychius of Jerusalem said: "Even as the angels know only one treasure—to grow in God; even such people know only one desire: love—to move Godwards, the aspiration to mount to the Divinity. With zealous and unquenchable desire they rise up to taste the divine, enrapturing love and do not pause until they have attained the heights of the Seraphim, and not rest from sobriety of mind and yearning of high desires until they come angels in Christ Jesus our Lord."

\* Concluded. For the beginning see Nos. 7 and 11 of our journal for 1973.





ВЪЗСТА ГДА ІІСХТО ІНГЕДІ ХНІКА



## THE NATIVITY OF OUR LORD JESUS CHRIST

A 18th century icon from the Church of the Nativity of Christ in Izmailovo, Moscow



